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ANALYSIS

OF THE

ABHISAMAYALAMKARA

(FASC. I)

BY

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श्रीमद्भट्टारकार्यमैत्रेयभाषिताभिसमयालंकारनाम-
प्रज्ञापारमितोपदेशशास्त्रस्य

पदार्थाष्टकस्यार्थसप्ततेश्च विवरणम्

आचार्यहरिभद्रविरचिताभिसमयालंकारालोकानामव्याख्यायाः
स्फुटार्थानामवृत्तेर्भोटीयमहापण्डितरत्नसिद्धसुमति-
कीर्त्यादिविरचितमहाटीकादीनां च
मतानुसारेण संस्कृत्य
समलंकृतम्

आर्यपञ्चविंशतिसाहस्रिकाष्टसाहस्रिकाप्रज्ञापारमितासूत्रसंबन्ध-
सूचकादिटिप्पण्या च संवलितम्

कश्मीरीयपण्डितश्रीउत्तरमूलेन विविच्य प्रकाशितम् ॥

To

my highly revered and dearly beloved teacher

Professor Theodore Stcherbatsky

as a token of deepest gratitude

PREFACE

It is about three years since the Sanskrit text of the Abhisamayālaṃkāra and its Tibetan translation have been edited by Prof. Th. Stcherbatsky and by myself in the Bibliotheca Buddhica. It was the first step in the process of investigation of the contents of this exceedingly puzzling and difficult work and of the literature connected with it. Prof. Stcherbatsky, in his introduction to our edition, has pointed out that a correct interpretation of the Abhisamayālaṃkāra requires a thorough and assiduous study of all the principal sources, and has indicated, in general, the plan of investigation and elucidation of our text.

In carrying out this plan, it was first of all necessary to give a summary of the contents of the Abhisamayālaṃkāra, a review of the literature connected with a systematic review of the Doctrine which represents its principal subject-matter, and a short indication of the main philosophical point of view expressed in the text.

All this has been done in our article "The Doctrine of Prajñā-pāramitā as exposed in the Abhisamayālaṃkāra of Maitreya "which has appeared in the Acta Orientalia vol. XI, and which may be regarded as a general introduction to the present work. In the said article we have laid stress upon the following points:—

1 The Abhisamayālaṃkāra is a catechism of the Prajña-pāramitā Doctrine (*prajñā-pāramitā-upadeśa-śāstra*), an extremely abridged summary of the Prajñā-pāramitā-sūtras and, in the first instance, of the Pañcaviṃśatisāhasrikā.

2 The principal subject-matter of the Abhisamayālaṃkāra is the teaching about the Path, i.e. the process of meditation and intuition which is conducive to the attainment of Buddhahood and final Nirvāna. This teaching is regarded as the hidden meaning of the Prajna-paramita-sutras, and the order in which it is exposed shows a strict correspondence with the contents of these sūtras.

3 The eight principal subjects and the seventy topics of Abhisamayālaṃkāra are to be viewed in

their relation to the Path and its degrees.

4 The main philosophical view expressed in the Abhisamayālaṃkāra is that of the strictest Monism and of the Non-substantiality and Relativity (*śūnyatā*) of all separate elements of existence, i.e. the standpoint of the Mādhyamikas.

We must remember here that Monism is one of the greatest productions of Indian thought. Early Buddhism with its pluralistic principles was unable to hold stand against it, and the origination of the Mahāyāna, of the Prajñā-pāramitā, and the Mādhyamika system we have to ascribe exclusively to the influence of the old monistic teachings of the Upaniṣads. We have undeniable reasons to affirm that the Prajñā-pāramitā and the exegesis founded upon it is a link between the Upaniṣads and their later development in Vedānta. Of exclusive importance and interest is the position of the teacher Gauḍapāda. A great number of his Kārikās on the Māṇḍūkya-Upaniṣad look as if they have been composed by an ardent follower of Mahāyāna and Mādhyamika. So we have, for instance, Kār. IV. 93.—*ādiśāntā hy anutpannaḥ prakṛtyaiva sunirvṛttāḥ/sarve dharmāḥ* . . .—a literal reproduction of the usual thesis of the Prajñā-pāramitā. The term *dharma* is unquestionably used here in the specific Buddhist sense. In many places it is directly said "this is spoken of by the Buddhas" (*buddhair uktam*). We have moreover the expression *prapañcopaśamaṃ śivam*, the same as in Nāgārjuna's salutation to the Buddha at the beginning of his Mādhyamika-kārikās, etc.

This Buddhist character of Gauḍapāda's work has been already pointed out by Prof. S. N. Dasgupta who, in his History of Indian Philosophy p. 423, expresses the opinion that Gauḍapāda might have been a Buddhist himself. In any case it is quite clear that he was under the strongest influence of the Mahāyāna, he, as well as the great Śaṅkara-ācārya, in spite of all the latter's attempts to conceal this in his hatred for Buddhism and everything Buddhist.[1] Later on, Śrīharṣa, in his Khaṇḍana-Khaṇḍa-khādya has openly con-

1 Prof. S. N. Dasgupta (History of Indian Philosophy, p. 424) rightly remarks that Śaṅkara "did his best to explain away even the most obvious references to Buddha and Buddhism in Gauḍapāda's Kārikās." One of the most striking examples of this is the passage where Śaṅkara gives for *buddhaiḥ the synonym* : *paṇḍitaiḥ*. (!)

fessed that it is impossible to refute the thesis of the Madhyamikas etc.[1]

This analogy between the monistic teachings of Mahayana Buddhism and those of Vedanta is one of the most interesting subjects in the History of Indian Philosophy. In the Mahayanistic literature we have a text which shows this analogy in a most pregnant form. It is the Uttaratantra (Mahayana-Uttaratantra-sastra) of Maitreya-Asanga[2] with its teaching of the element of Buddhahood existing in all living beings, similar to the *jiva* of the Vedanta. All this will be the subject of a separate study.

As regards the present work, our chief task will be here to give a detailed exposition of the Abhisamayalaṃkara, an investigation of its eight subjects and 70 points taken separately. It will be our aim not only to elucidate the Abhisamayalaṃkara as such, but to establish in every separate case, the full concordance with the Prajna-Pāramita-sutras, the Pancavimsatisahasrika and the Astasahasrika. In such a way only, it will be possible to give a clear idea of the contents of our work and explain the exceedingly complicated system contained in it. Every attempt to give an explanation or a translation of the Abhisamayalamkara, without making references to the Sutras, is sure to meet with failure.

We must now once more take into consideration the chief sources which facilitate the investigation of the Abhisamayalamkara. As we have already indicated in "the Doctrine of Prajna-paramita etc." our principal foundation is the Great Commentary[3] of Haribhadra—the Abhisamayalamkara-aloka and the Sphutartha (or the Small Commentary)[4] of the same author, in both of which all the previous exegetical literature (including the Commentaries of Arya and Bhadanta Vimuktasena) has been adopted as a foundation.

It would be however insufficient if we were to take recourse only to these two Indian Commentaries. The tradition of Vimuktasena and Haribhadra, preserved by

1 *Madhyamikadi-vag-vyavaharanam svarupa-apalapo na sakyata iti* (Khand., p. 19 and 29). Cf. Prof. Th. Stcherbatsky, Buddhist Logic, vol. I. p. 22.

2 Translated by me (with Asaṅga's Vyakhya) and published in the Acta Orientalia, Vol. IX.—On the resemblance of *jīva* with the *gotra* Cf. "Doctrine of Pr.-par. , Index, s.v.

3 Tib. hgrel-chen.

4 Tib. hgrel-chuṅ.

their successors, has been transferred by the Buddhist Pandits to the Trans-himalayan countries. There, in China and Tibet, particularly in the latter country, this tradition has produced an immense growth of exegetical literature containing the most valuable explanations of the difficult points of the Abhisamayalamkara.

As regards the Chinese sources, they have not up to this time met with the due appreciation of sinologists. There even existed the opinion that the Abhisamayalaṃkara had never been translated into Chinese and that the tradition of it was altogether unknown in China. This opinion seems to be cofimed by the fact that in Professor Bunivu Nanjio's Catalogue we have no indication of the Abhisamayalamkara, whereas the other four treatises of Maitreya are all of them mentioned.

It is however probable, that the Abhisamayalamkara exists somewhere either as a separate item, or included as a part in another work. If it be the latter case, it is perhaps the reason why Prof. Buniyu Nanjio has left it unnoticed. We have a similar case with Prof. C. Bendall who has regarded the Abhisamayalaṃkara as being one with the Pancavimsatisahasrika and has not indicated it as a separate work. Indeed, how is it to be explained that the Abhisamayálamkara should have remained quite unknown to the Chinese? Suppose it would have been inexplicably strange if later on, at the time of the Yuan Dynasty, when the Tibetan Lama Lo-do-gyal-tshen[1] played such an important part at the court of the Emperor Khu-bilai setsen-khan as an ardent propagator of Buddhist science, the Abhisamayalamkara, which was then doubtlessly regarded by the Tibetan tradition as one of the most sacred texts, should have not found any entrance into China.

Now, be this as it may be, in any case we can at present derive but little help from the Chinese sources. Quite the opposite we have to say with regard to the Tibetan tradition. After the Lotsava Ṅog-Lo-dan Śei-rab[2] had translated the Karikas of the Abhisamayalamkara, the Abhisamayalamkara-aloka, and the Sphutartha into Tibetan and had composed his own Commentary,[3] the Abh samayalamkara became a text

1 Blo-gros-rgyal-mtshan (Hphags-pa-bla-ma).

2 Rṅog Blo-ldan-Ses-rab.

3 This Commentary has been recently published by the Aga (Bde-chen-lhun-grub-gliṅ) monastery of Transbaikalia.

perhaps the most studied in the Tibetan monasteries. All the celebrated Tibetan scholars of the earlier and the later period have commented upon it,[1] and even at present the Tibetan and Mongolian learned Lamas have not ceased to compose additional Commentaries and Sub-commentaries to it.[2]

In the monastic schools of Tibet and Mongolia the Abhisamayalaṃkara is the f u n d a m e n t a l t e x t for the study of the Prajnaparamita literature (known by the abridged term *phar-phyin*=*paramita*). As with the other disciplines of Buddhist science, there are not less than ten different schools, each with its own special manuals (y i g-c h a).[3] We shall give here briefly the order in which the *phar-phyin* is studied in t h e G o-m a n[4] s c h o o l o f t h e B r a-p u ṅ m o n a s t e r y which has been founded by "the Omniscient Lama" (Kun-mkhyen-bla-ma) J a m-y a n-z a d-p a[5] and which is now predominant in Mongolia and Transbaikalia.

In this school the *phar-phyin* represents the second department of study[6] which endures altogether four years. The preliminary degrees are sometimes counted apart, as belonging to the first department the subjects of which are Logic and general topics.

The students begin with t h e D o n b d u n - c u —the 70 Topics of the Abhisamayalamkara, as summarized in the short manual ascribed to Jam-yan-zad-pa which contains the d e f i n i t i o n (*mtshan-ñid*= *lakṣana*) of each of the Topics, an indication of its varieties (*dbye-ba*=*bheda*), symonyms (*rnam-graṅs*= *paryaya*), and limits (*sa-mtshams*=*avadhi*). All this is learnt by heart. This is accompanied by the

1 A detailed list of the principal Tibetan Commentators is contained in the introduction of Prof. Th. Stcherbatsky to our edition of the Abhisamayalamkara, p. ix.

2 Among these new Commentaries we may mention the two Mchan=Tippanis—one by the Amdo Lama Gun-than Bstan-pahi sgron me and the other by the Mongolian Lama Chos-mdzad.

3 Cf. "Doctor. of Pr.—par." p. 3.

4 Sgo-maṅ.

5 Hjam-dbyaṅs bzad-pa.

6 The order of study is : 1 Logic and General Topics (*tshad-ma* and *bsdus-grva*)—five or six years, 2 Prajna-paramita (*phar-phyin*)—four years, 3 Madhyamika (*dbu-ma*)—two years, 4 Abhidharma (*Kosa*=*M dzod*)—two years, and 5 Vinaya (*hdul-ba*)—ten years. The main texts are indicated in the introduction to the edition of the Abhisamayalamkara.

7 The full title of this text is: Dṅos-po brgyad don bdun-cuhi rnam-bźag legs-par-bsad-pa mi-pham bla-mahi zal-lun.

preliminary study of the Doctrine of the Path and the Stages of the Bodhisattva (*sa-lam*). according to the manuals of Khai-dub and Kon-chog Jig-med-van-po.[1] After that we have the study of *phar-phyin* proper which is divided into the following four classes:[2] —

1 *gzun-gsar-hog-ma*—the lower, i.e. the initial course for those who first (*gsar-du*) begin the study of the main text (*gźuń grantha*) of this branch of Buddhist literature.

2 *gzun-gsar-gon-ma*—the higher or the second course for the beginners.—In these two classes the first Chapter of the Abhisamavalamkara (Sarva-akara-jnata-adhikara) is studied up to the seventh Topic, viz. the Action of the Mahayanistic Outfit (*go-sgrub samnaha pratipatti*).

3 *skabs dań-po*—(the end of) the first Chapter and the study of the following.

4 *ston-mohi hdzin-grva*—the course ending with the feast (*ston-mo*) celebrated on the occasion of the terminative of the *phar—phyin* studies. The principal subject here is the fourth Chapter of the Abhisamayalam kara which is regarded as the most difficult.

In each of these four classes there is moreover a secondary subject[3] of study, as follows: --

(a) In the *gzun-gsar-hog-ma*—the teaching about the twenty varieties of the Congregation of Saints (*dge-h dun ni-sui*, as indicated in the Abhisamayalamkara, Kar. I. 23, 24.

(b) In the *gzun-gsar-goń-ma*—the teaching about functional interdependence (*rten hbrel* =*pratītya-samutpada*) and the Yogacara theory of the "store-consciousness" (*kun-gźihi rnam-par ses-pa* =*alaya-vijnana*).

(c) In the *skubs dań-po*—the teaching concerning the conventional and the direct meaning of the Buddhist Scripture and the difference between the Mādhyamika and the Yogacara interpretations of Prajna-paramita (*drań-ńes*[5]

(d) In *ston-mohi hdzin-grva*—the teaching about the four degrees of trance[6] in the Sphere of Ethereal

1 Cf. "Doctrine of Pr.—par." p. 14 sqq.
2 *hdzin-grva.*
3 *zur-bkol.*
4 Abbr.: *kun-gźi.*
5 I.e. *drań-don*=*neyartha* and *nes-don* *nītartha*
6 *dhyana*=*bsam-gtan.*

Bodies[1] and the four degrees of mystic absorption[2] in the Immaterial Sphere[3] (*bsam-gzugs*).[4] All these studies are conducted in the form of lectures which are accompanied by controversies between the different groups of students according to the method of "sequence and reason" (*thal-phyir*).[5]

The principal works on the main subjects of the *phar-phyin* studied in the Go-maṅ school are as follows:—

1 The Sphuṭārthā (Ḥgrel-pa Don-gsal) of Haribhadra, as the fundamental Indian Commentary.

2 The Legs-bśad Gser-phreṅ of Tsoṅ-kha-pa.

3 The Rnam-bśad sñ'ṅ-poḥi rgyan of Rgyal-tshab Dar-ma-rin-chen.

4 The Phar-phyin skabs brgyad-ka Jam-yaṅ-źad-pa.

5 and 6 The Ṭippaṇīs (Mchan-ḥgrel) of Guṅ-thaṅ Bstan-paḥi sgron-me and Chos-mdzad.

7 The Summary of the fourth Chapter (Skabs bźi-paḥi sdom) of Guṅ-thaṅ Bstan-paḥi sgron-me.[6]

Beginning with 1926, I had the good luck of spending every summer in the neighbourhood of the Transbaikalian monastery of Dgaḥ-ldan-dar-rgyas-gliṅ (Chilūtai). Among the learned Lamas of this *vihāra* there are many who have studied in Tibet, at the Bra''-puṅ monsatery fifteen, twenty years and more. With them I have undertaken a systematical study of the Abhisamayālaṃkāra and its principal Commentaries according to the traditional custom. The present work is an attempt to summarize the result of these studies in a brief and possibly clear form. The plan of it is as follows:—

1 *rūpa-dhātu* . *gzugs-khams*.

2 *samāpatti* *sñoms-par-hjug-pa*.

3 *ārūpya-dhātu* *gzugs-med-khams*.

4 *bsam*—for *bsam-gtan* and *gzugs*—for *gzugs med*.

5 The student maintaining this or that thesis does this in a sentence ending with the words: *yin-par-thal*.- "It follows, it is to be acknowledged"..... ...and gives the reason, ending with the words: *yin-paḥi-phyir*- "because this is........ etc.- The opponent, if he agrees, replies with: *hdod* (*istam*).—If not—he says either: *rtags ma-grub* (*lingam na siddham*)—"the *terminus medius* is not founded "or: *khyab-pa ma-byun*—the concommittance (*vyāpti*) is not correct." The parts of the Tibetan manuals (*yig cha*) which contain controversies are written in such a form.

6 Of these works, the first four are indicated in my "Doctrine of Prajñā-pāramitā," pp. 2 and 3.

1 The system of the seventy subjects etc. with their definitions, varieties, and so on has been borrowed from the Don-bdun-cu. In those places where the information given by this text proved to be insufficient, I have added explanations from the Phar-phyin skabs bryad-ka.

2 The Sanskrit version consists of extracts from Haribhadra's Abhisamayālaṃkāra-ālokā A comparison of this text with the Sphutārthā or the Small Commentary of the same author shows an almost literal correspondence in the parts containing the direct explanation of the Kārikās of the Abhisamayālamkāra It seems that the Sphutārthā is for the greater part an abridgement of the Abhis. ālokā. In those places where both texts are identical, we have quoted below the Tibetan translation of the Sphuṭārthā (instead of the Tib translation of the Abhis. ālokā, Tg. MDO VI) in order to show this correspondence.

3 The additional explanations have been borrowed from the Luṅ-gi-sñe-ma of Bu-ston, the Gser-phreṅ, the Rnam-bśad-sñiṅ-poḥi-rgyan, etc.

4 As regards the references to the Pañcavimśatisāhasrikā, these have been made throughout, sometimes in the text, but for the greater part in the foot-notes. We have used the Peking edition of the Pañcaviṃśatisāhasrikā which is in the possession of the Buddhist temple at Leningrad.

It now remains for me to express my deepest thanks to all those who have kindly assisted me in this work of mine,—to my revered teacher Professor Th. Stcherbatsky who has encouraged me to undertake the systematical study of Prajñā-pāramitā and Abhisamaya and has never declined to grant his help and instructions, to Dr. Narendra Nath Law and Prof. Nalinaksha Dutt owing to whose kind attention this work is now published, and to all my kalyāṇamitras of Transbaikalia, in the first place to Lharams-pa Dondub Buddhain, the Abbot of Dgah-ldan-darrgyas-gliṅ. My warmest thanks are likewise due to my aunt, Miss Helen Obermiller, for her painstaking work in preparing the complicated manuscript for the press.

E. OBERMILLER

Leningrad, 1932.

ANALYSIS OF THE EIGHT SUBJECTS AND THE SEVENTY TOPICS OF THE ABHISAMAYĀLAṂKĀRA OF MAITREYA

CHAPTER I

A. The 8 Principal Subjects अष्टौ पदार्थाः = *dṅos-po brgyad*. (Summarized in Chapter I. Kār. 4, 5). Consist of:

Aa. The 3 kinds of Omniscience. तिस्रः सर्वज्ञताः = *thams-cad-mkhyen-pa gsum* (abridged *mkhyen gsum*). These are:—

I. The Omniscience (of the Buddha) in regard of all the aspects of existence सर्वाकारज्ञता = *rnam-pa thams-cad mkhyen-pa-ñid* (*rnam-mkhyen*). (I).

Definition: The ultimate knowledge (of the Buddha), the direct cognition, in one single moment, of all the aspects of existence, empirical and absolute [Don. 2a. 1-2.] *ji-lta ji-sñed-kyi rnam-pa ma-lus-pa skad-cig-ma gcig-la mṅon-sum-du mkhyen-paḥi mthar-thug-gi mkhyen-pa.*[1])

Varieties:—

1. The Omniscience in regard of the Absolute Reality. [Ibid. 2a. 2.] *ji-lta-ba rtogs-paḥi rnam-mkhyen.*
2. The Omniscience in regard of the Empirical Reality. [Ibid.] *ji-sñed-pa rtogs-paḥi rnam-mkhyen.*[2]
3. The direct knowledge of the Creative Mental Effort for Enlightenment and of all the other characteristic aspects of (the Path) as being the cause (of the Omniscience of the Buddha), as well as of the result which is attained by this Path.

1 The definition given in the Lun-gi sñe-ma (Āgama-mañjarī) of Buton in accordance with the Pañcavimśatisāhasrikā is as follows [Aga Ed. 64b 1-2] *chos thams-cad-kyi rnam-pa daṅ rtags daṅ mtshan-ma ma-lus-pa kun ji-lta ji-sñed-par mṅon-sum-gyi mkhyen-pa-ñid*—the direct knowledge of all the aspects, characteristic marks and cause of all the elements of existence

2 The cognition of the Absolute (*ji-lta-ba = don-dam-pa = paramārtha*) is the intuition of the monistic principle at the time of intense concentration, and the cognition of the Empirical World is the knowledge which is acquired after the termination of the trance (Lun. 64b. 2-3).

Abhis. ālokā. MS 16b 9 चित्तोत्पादादिसर्वाकारपरिज्ञानं

[Don. 2a. 2.] *sems-bskyed-sogs rgyu-hbras-kyi rnam-pa kun mṅon-sum-du-rtogs-paḥi rnam-mkhyen*

4. The 21 forms of the Transcendental Wisdom peculiar to the Stage of the Buddha which is not in the least influenced by defiling agencies[1]

[Don. 2a 3.] *saṅs-rgyas-kyi saḥi ye-śes sde-tshan ñer-gcig.*

Limits: The Stage of the Buddha, exclusively. [Ibid.] *sa-mtshams saṅs-rgyas-kyi-sa kho-nar yod*

II. The Omniscience in regard of the Path मार्गज्ञता = *lam-śes-ñid* (= *lam-śes*). (2).

Definition:—The intuition of the Mahāyānist Saint, dominated by analytic wisdom, directly cognizing the essential nature, the non-substantiality, of the 3 different Paths to Salvation.[2]

[Don. 2a. 4.] *lam gsum bden-med-du mṅon-sum-du-rtogs-paḥi śes-rab-kyis zin-paḥi theg-chen ḥphags-paḥi mṅon-rtogs.*

The Omniscience of the Buddha in regard of all the aspects of existence is impossible without the knowledge about the (3) Paths to Salvation, viz. that of the Śrāvakas, (the Pratyekabuddhas and the Bodhisattvas). It is for this reason that the Omniscience in regard of the Path is discussed directly after the Omniscience of the Buddha.

[Abhis. ālokā, MS 16 b. 10-11.]

सा (सर्वाकारज्ञता) न विना श्रावकमार्गादिपरिज्ञानेन । इति तदनु मार्गज्ञता ।

[Sphuṭ. 29b. 5-6.] *rnam-pa thams-cad mkhyen-pa-ñid rtogs-pa-ni lam-śes-pa-ñid yoṅs-su-śes-pa med-na med-pas lam-śes-pa-ñid.*

Varieties:—

1. The Omniscience in regard of the Path as the cognition of the Path of the Śrāvaka. श्रावकमार्गज्ञानमयी मार्गज्ञता = *ñan-thos-kyi lam śes-paḥi lam-śes.*

1 These 21 forms of the Buddha's knowledge, including the 37 characteristic features of Enlightenment (*bodhipakṣikā-dharmāḥ* — *byaṅ-phyogs-kyi chos*) etc. are all of them enumerated in the 8th Adhikāra, as the attributes of the Buddha's Body of Absolute Wisdom. (*jñāna-dharma-kāya* = *ye-śes-chos-sku*).

2 The definition given in the Rnam-bśad of Rgyal-Tshab (39b. 1-2.) is the same as that of the Mahāyānistic Path of Illumination. Cf. below.

2. The Omniscience in regard of the Path as the cognition of the Path of the Pratyekabuddha. प्रत्येकबुद्धमार्गज्ञानमयी मार्गज्ञता= *raṅ-rgyal*[1]*-gyi-lam-śes-paḥi lam-śes*

3. The Omniscience in regard of the Path as the knowledge of the Mahāyānistic Path. महायानमार्गज्ञानमयी मार्गज्ञता= *theg-chen-gyi lam-śes-paḥi lam-śes.*

Limits:—From the Māhāyānistic Path of Illumination and up to the Stage of the Buddha (including the latter likewise).

[Don 2b. 1.] *sa-mtshams theg-chen mthoṅ-lam-nas saṅs-rgyas-kyi saḥi bar-du yod.*

III. The Omniscience in regard of the Objects of the Empirical World. सर्वज्ञता = *thams-cad-śes-pa-ñid* or वस्तुज्ञानं = *gźi-śes.* (3)

Definition:—The knowledge of the Saint which corresponds to the Hīnayānistic spiritual family and consists, in its predominant part, of the direct cognition of all the separate elements of existence as being devoid of a relation to an individual Ego or soul.

[Don 2b. 2] *gźi thams-cad gaṅ-zag-gi bdag-med-du mṅon-sum-du rtogs-paḥi cha-nas-bźag-paḥi theg-dman-gyi rtogs-rigs-su gnas-paḥi ḥphags-rgyud-kyi mkhyen-pa.*

The Omniscience in regard of the Path cannot be attained without the knowledge of (the true nature of) the objects of the Empirical World in all their varieties It is for this reason that the Omniscience in regard of the Empirical World is spoken of directly after the Omniscience in regard of the Path.

[Abhis. ālokā. MS. 16b. 11-12.]

सापि (मार्गज्ञता) न सर्ववस्तुपरिज्ञानमन्तरेण। इति तदनन्तरं सर्वज्ञता।

[Sphuṭ. 39b 4.] *gźi thams-cad yoṅs-su-śes-pa med-par lam legs-par yoṅs-su-śes-pa med-pas thams-cad śes-pa-ñid*

Varieties:—

1. The Omniscience in regard of the Empirical World which is near to the ultimate result,—the Climax of Wisdom, (by being connected with Transcendental

1 = *pratyeka-jina* (instead of *pratyeka-buddha*). This is the usual term in the Tibetan manuals.

Analysis and Great Commiseration. Is posssessed by the Mahāyānist Saint). फलभृताया मातुरासन्नीभूत वस्तुज्ञान = *hbras yum-la ñe-baḥi gźi-śes.*

2. The knowledge which is far from the result, being devoid of Commiseration and maintaining the reality of separate entities फलभृताया मातुर्दूरीभूत वस्तुज्ञानं = *ḥbras-yum-la*[1] *riṅ-baḥi gźi-śes*

Limits: Beginning with the Hīnayānistic Path of Illumination and lasting till the Stage of the Buddha (including the latter likewise)

[Don. 2b. 3.] *sa-mtshams ñan-thos-kyi n thoṅ-lam-nas saṅs-rgyas-kyi saḥi bar-du yod*

Ab. The 4 Practical Methods of Realization (of the 3 kinds of Omniscience) चत्वारः प्रयोगाः = *sbyor-ba bźi.* These are —

I. The Process of Contemplation and Intuition of all the Aspects (of the 3 kinds of Omniscience).

सर्वाकाराभिसंबोधः = *rnam-kun mṅon-par-rdzogs-par rtogs-pa* (abridged *rnam-rdzogs sbyor-ba*). (4).

Definition: The (process of) mind-concentration (*yoga*) of the Mahāyānist Saint dominated by analytic wisdom which is directed upon the aspects of the 3 kinds of Omniscience.

[Don. 2a. 4] *mkhyen gsum-gyi rnam-pa sgom-paḥi śes-rab-kyis zin-paḥi sems-dpaḥi rnal-ḥbyor.*

Varieties:

1. From the standpoint of the essential character of the process etc.[2].—the 20 methods of training.

[Ibid]. *ṅo-bo sogs-kyi sgo-nas sbyor-ba ñi-śu.*

2. From the standpoint of the aspects contemplated —the 173 forms of the Bodhisattva's *yoga* as realizing respectively the 173 aspects (of the 3 forms of Omniscience).

1 *yum* = *mātṛ* = "the Mother", is the well-known synonym of Prajñāpāramitā.

2 I.e. from the standpoint (1) of the essential character (of the process)—*ṅo-boḥi sgo-nas* = *svabhāva-dvāreṇa,* (2) of the individual engaged in the training—*rten gaṅ-zag-gi sgo-nas* = *ādhāra-bhūta-pudgala-dvāreṇa,* (3) of the means—*thabs-kyi-sgo-nas* = *upāya-dvāreṇa,* and (4) of the result—*ḥbras-buḥi sgo-nas* = *phala-dvāreṇa.* Cf. below, Chapter IV.

[Ibid 2b. 5.] *rnam-paḥi sgo-nas mkhyen gsum-gyi rnam-pa brgya daṅ don-gsum ñams-su-len-pahi sems-dpaḥi rnal-ḥbyor brgya daṅ don-gsum yod.*

"The intuition of all the aspects" has for its aim the attainment (practically) of a dominating position in regard of the 3 forms of Omniscience. It represents the practical process[1] of realization of the said 3 forms through the constant contemplation of all the varieties of the Omniscience of the Buddha in regard of all the aspects of existence, of the Omniscience concerning the Path, and of the Omniscience in regard of all the objects of the Empirical World

[Abhis āloka, MS 16b 12-15]

सर्वथैवंप्राप्तत्रिसर्वज्ञतावशितार्थं पुनः सर्वाकारमार्गवस्तुज्ञानप्रकारसंग्रहेण त्रिसर्वज्ञताभावनयाधिगमः सर्वाकाराभिसंबोधः।

[Sphuṭ 44b 4-5] *thams-cad-mkhyen-pa-ñid gsum yoṅs-su-śes-pa-ni dbaṅ-du-bya-baḥi-phyir yaṅ rnam-pa-thams-cad daṅ lam daṅ gźi-śes-pa bsdu-baḥi-sgo-nas thams-cad mkhyen-pa-ñid gsum sgom-par-byed-pas rnam-pa-kun mṅon-par-rdzogs-par rtogs-pa.*

Synonyms: 1. The *yoga* of the Bodhisattva बोधिसत्त्वस्य योगः = *sems-dpahi rnal-ḥbyor.*

2. The Climax of Wisdom in the sense of the Path. मार्गस्वभावा प्रज्ञापारमिता = *lam śer-phyin.*

3. The Path of the Bodhisattva. बोधिसत्त्वस्य मार्गः = *byaṅ-sems-kyi lam.*

4. The Mahāyānistic Activity महायानप्रतिपत्तिः = *theg-chen sgrub-pa.*

5 The Action of the Outfit. संनाहप्रतिपत्तिः = *go-sgrub.*[2]

Limits: Begins with the Mahāyānistic Path of Accumulating Merit and lasts till the termination of the process of intuition.

[Don. 2b. 6] *sa-mtshams theg-chen tshogs-lam-nas rgyun-mthaḥi bar-du-yod.*

II. The Culminating Degrees of the Process of Illumination. मूर्धाभिसमयः = *rtse-moḥi mṅon-par-rtogs-pa* or मूर्धप्रयोगः = *rtse-sbyor.* (5).

1 As opposed to the theoretical part included in the first 3 subjects.

2 An abbreviation of *go chahi sgrub-pa*

Definition· The mind-concentration (*yoga*) of the Mahāyānist Saint at the time when he has attained a dominating position in the contemplation of the aspects of the 3 forms of Omniscience. It is, in its predominant part, characterized by analytic wisdom which is the result of the meditation over the principle of Non-substantiality (of the separate elements of existence).

[Don. 3a. 1.] *stoṅ-ñid-la dmigs-pahi sgom-byuṅ-gi śes-rab-kyis zin-pahi cha-nas-bźag-pahi mkhyen gsum-gyi rnam-pa sgom-pa-la dbaṅ thob-pahi skabs-kyi sems-dpahi rnal-ḥbyor.*

This method includes those special stages of the Path where the Bodhisattva who is engaged in the process of contemplation (of the 3 forms of Omniscience), attains the resulting culminating degrees of his transic meditation

[Abhis, ālokā, MS. 20a. 6-8.]

प्राप्तसर्वाकाराभिसंबोधस्य विशेषमार्गेण प्रकर्षपर्यन्ताधिगम इति मूर्धाभिसमयः ।

[Sphuṭ. 70a] *rnam-pa thams-cad mṅon-par-rdzogs-par rtogs-pa thob-pa-la [khyad-par-gyi lam-gyis] rab-kyi mthar-phyin-pahi rtogs-pa ḥbyuṅ-bas rtse-mohi mṅon-par-rtogs-phyin-pahi rtogs-pa ḥbyuṅ-bas rtse-mohi mṅon-par-rtogs-pa.*[1]

Varieties (briefly)—1. The Culminating Degrees on the Path of Training प्रयोगमार्गमूर्धप्रयोगः = *sbyor lam rtse-sbyor.*

2. The Culminating Degree on the Path of Illumination. दर्शनमार्गमूर्धप्रयोगः = *mthoṅ-lam rtse-sbyor.*

3. The Culminating Degree on the Path of Concentrated Contemplation. भावनामार्गमूर्धप्रयोगः = *sgom-lam rtse-sbyor.*

4. The Culminating Degree at the end of the Path, directly preceding the attainment of Buddhahood. आनन्तर्यमूर्धप्रयोगः = *bar-chad-med-pahi rtse-sbyor* (in detail) :—

i The Culminating Stage on the Degree of Heat ऊष्मगतमूर्धप्रयोगः = *drod rtse-sbyor.*

ii The Culminating Stage on the Degree of the Climax. मूर्धगतमूर्धप्रयोगः = *rtse-mohi rtse-sbyor.*

1 Acc. to Rnam-bśad (196b. 4-5)—*sarva-ākāra-abhisambodha* is to be regarded as the cause, the factor for the attainment of a dominating position in the process of transic meditation, and *mūrdha-abhisamaya* represents the Path in its resulting moments.

iii The Culminating Stage on the Degree of Steadfastness. क्षान्तिगतमूर्धप्रयोगः = *bzod-paḥi rtse-sbyor.*

iv The Culminating Stage on the Degree of Highest Mundane Virtues. लौकिकाग्रधर्मगतमूर्धप्रयोगः = *chos-mchog rtse-sbyor.*[1]

v-vii The Culminating Stages on the Paths of Illumination and Concentrated Contemplation, and that at the end of the process of intuition. दर्शनभावनामार्गानन्तर्यमूर्धप्रयोगाः = *mthoṅ-lam sgom lam-bar-chad-med-paḥi rtse-sbyor gsum daṅ bdun.*

(otherwise)—173 varieties, as corresponding to the aspects of the 3 forms of Omniscience.

Limits: Beginning with the Degree of Heat of the Mahāyānistic Path of Training and ending with the final moment of the Path

[Don 3a 3] *sa-mtshams theg-chen-gyi sbyor-lam drod-nas rgyun-mthaḥi bar-ro.*

III. The Process of Intuition as progressive form of Contemplation.

अनुपूर्वाभिसमयः = *mthar-gyis-pahi mnon-rtogs* or अनुपूर्वप्रयोगः = *mthar-gyis-sbyor-ba* (6).

Definition:—The *yoga* of the Mahāyānist Saint, characterized by the contemplation of the aspects of the 3 kinds of Ommiscience, taken separately, in a gradual order. This kind of meditation is practised in order to obtain a firm knowledge in regard of each of the said aspects (i.e. to fix them firmly in the mind).

[Don. 3a. 4.] *mkhyen gsum-gyi rnam-pa-la brtan-pa thob-phyir-du rim-gyis-sgom-paḥi cha-nas-bźag-paḥi sems-dpaḥi rnal-ḥbyor*

The objects, which had been first meditated over in detail and in a summary form, are then put in a gradual order and meditated over again separately by him who has attained any of the Culminating Stages of the Path.[2] This

1 The usual abbreviation for *ḥjig-rten-pahi chos-kyi-mchog.*

2 This refers to the progressive process in its essential part which is considered to begin after the attainment of the Culminating Stage on the Degree of Heat, when the object which has been meditated over is fully intuited and this intuition, the result of transic meditation

progressive process of intuition has for its aim the attainment of perfect certainty (in regard of each of the aspects of the 3 forms of Omniscience).

[Abhis. ālokā. MS. 375a. 5 sqq.]

प्राप्तमूर्ध्वाभिसमयो व्यस्तसमस्तत्वेनाधिगतानर्थाननुपूर्वीकृत्य स्थिरकरणाय विभावयतीत्यनुपूर्वाभिसमयः ।

[Sphuṭ 84b. 6—85a. 2.] *rtse-moḥi mṅon-par-rtogs-pa thob-pa so-so-ba daṅ bsdus-pa-ñid-du rtogs-paḥi don-rnam-go-rims-bźin-du blags-nas brtan-por-bya-baḥi-phyir rnam-par-sgom-par-byed-pas mthar-gyis-paḥi mṅon-par-rtogs-pa.*

V a r i e t i e s :—13 forms of progressive intuition

[Don. 3a. 4.] *mthar-gyis sbyor-ba bcu-gsum* [1]

L i m i t s : Beginning with the Mahāyānistic Path of Accumulating Merit and ending before the final moment of the Process of Illumination.

[Ibid. 3a. 5.] *sa-mtshams theg-chen-gyi tshogs-lam-nas rgyun-mthaḥi sṅa-logs bar-du yod.*

IV. The final momentary Intuition.

एकक्षणाभिसंबोधः =*skad-cig-ma-gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa* or क्षणिकप्रयोगः =*skad-cid-maḥi sbyor-ba.* (7).

D e f i n i t i o n : The ultimate *yoga* of the Mahāyānist Saint, resulting from the progressive process of contemplation of the aspects of the 3 forms of Omniscience.

[Don. 3a. 5-6.] *mkhyen gsum-gyi rnam-pa mthar-gyis sgom-pa-las byuṅ-baḥi sems-dpaḥi rnal-ḥbyor mthar-thug.*

The individual who has undergone the progressive process of intuition must finally become fully trained in the practice of transic meditation. Accordingly those elements which he has contemplated before he is now able to intuit directly in one single moment.

is fixed in the mind. On the Path of Accumulating Merit the progressive process consists in the meditation over the topics which have been apprehended through study and analysis. The topics thus cognized on the most inferior degree of the Path of Accumulating Merit are contemplated again on the intermediate and the higher degrees of that Path. (Sic. acc. to Gser. I. 86a. 2-3).

1 Cf. below, Chapter VI.

[Abhis. ālokā, MS. 375a. 18-20]

विभावितानुपूर्वाभिसमयस्य स्वभ्यस्तीकरणाय तेषामेवा[धिगतानां धर्माणां] क्षणेनैकेनाधिगम इत्येकक्षणाभिसंबोधः ।

[Sphuṭ. 85b. 3-4.] *mthar-gyis-paḥi mṅon-par-rtogs-pa rnam-par-bsgoms-pa-ni śin-tu goms-par-bya-baḥi-phyir de-dag-ñid skad-cig-ma gcig-gis sgom-pas skad-cig-ma gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa.*

Varieties:—4 forms, the difference being with regard to the point of view.[1]

[Don 3b 6] *dbye-na ldog-paḥi sgo nas bźi*

Limits. Takes place at the final moment of the Path.[2]

[Ibid.] *sa-mtshams rgyun-mthaḥ kho-nar yod.*

Ac. The Ultimate Result of the Path. This is:—

The Cosmical Body of the Buddha. धर्मकायः = *chos-sku*. (8).

Definition:—The (aggregate of) the purest virtuous properties which is the result attained by means of the meditation over the aspects of the 3 forms of Omniscience.

[Don 3b. 1.] *mkhyen gsum-gyi rnam-pa bsgom stobs-kyis thob-paḥi ḥbras-bu mthar-thug-paḥi zag-med-kyi yon-tan.*

(The Bodhisattva) who has come to the final momentary Illumination has at the next moment the full and clearest intuition of the Cosmical Body of the Buddha (as his own essential nature)

[Abhis. ālokā, MS. 377a. 3-4.]

विभावितैकक्षणाभिसंबोधस्य द्वितीये क्षणे धर्मकायाभिसंबोधः ।

[Sphuṭ. 87b. 3-4.] *skad-cig-ma gcig-paḥi mṅon-par-rdzogs-par byaṅ-chub-pa rnam-par-bsgoms-paḥi skad-cig-ma gñis-pa-la chos-kyi-skur mṅon-par-rdzogs-par-byaṅ-chub-pa*

Varieties:

1. The Cosmical Body as the Ultimate Essence of

1 Cf. below, Chapter VII.

2 The final momentary Illumination (*eka-kṣaṇa-abhisambodha*) and the Culminating Degree directly preceding the attainment of Buddhahood (*ānantarya-mūrdha-prayoga*) are simultaneous.

Existence or the Body of Absolute Existence. स्वभावकाय: =*ṅo-bo-ñid-sku*.

2. The Spiritual Cosmical Body or the Body of Absolute Wisdom. ज्ञानधर्मकाय: =*ye-śes chos-sku*

3. The Body of Supreme Bliss as the result of the previous virtuous deeds of the Buddha. संभोगकाय: =*loṅs-skiu.*[1]

4. The Apparitional Body. निर्माणकाय: =*sprul-sku*

L i m i t s : The Stage of the Buddha, exclusively.

[Don. 3b. 2.] *sa-mtshams saṅs-rgyas-kyi sa kho-nar-yod.*

1 The usual abbreviation for *loṅs-spyod-rdzogs-paḥi sku.*

B. The Contents of the Abhisamayālaṃkāra as systematized in the 70 Topics.

Chapter I The Omniscience of the Buddha in regard of all the Aspects of Existence. सर्वाकारज्ञताधिकारः प्रथमः *rnam-pa thams-cad-mkhyen-pa-ñid-kyi skabs te dań-po.*[1]

The first verse of the Abhisamayālaṃkāra contains a salutation to Prajñā-pāramitā as "the mother of the Buddha, the Bodhisattvas and the Śrāvakas." It is the Climax of Wisdom, which in the form of the Omniscience in regard of the Empirical World, leads to (temporary)[2] Nirvāṇa the Hīnayānist Saints' striving for quiescence, which, as the Omniscience in regard of the Path, enables the Bodhisattvas, those who act for the weal of the living beings, to fulfil the projects of the animate world, and which, as being the full cognition of all the aspects of existence from the standpoint of their non-origination etc (from the standpoint of the Absolute), is possessed by the Buddhas who, by the force of it, are able to expound the teaching, "to swing the Wheel of the Doctrine" in all its different forms.[3]

1 This chapter should really bear the name of "the Path leading to the attainment of the Omniscience of the Buddha" Here we have *kārane kāryopacāra* the appellation of the cause by the effect. (Cf. Abhis ālokā, MS 16b —*phala-nirdeśena sarvākārajñatā kathitā*).

2 The teaching of the Abhisamayālamkāra and its commentaries is that of the "Unique Vehicle (*eka-yāna*) acc. to which the real Nirvāṇa is only that of the Buddha.

3 Sic acc to Sphut 3b. 1-5 The salutation in the Abhisamayālamkāra forms a special subject of investigation in the Tibetan commentaries

The 10 Characteristic Elements of (the Path as conducive to) the Omniscience of the Buddha in regard of all the aspects of existence.

[Don. 3b. 4.] *rnam-mkhyen mtshon-byed-kyi chos bcu yod.*—Summarized in Kār. 6, 7. (चित्तोत्पादोऽववादश्च :—

1. The Creative Mental Effort for Enlightenment. बोधिचित्तोत्पादः =*byan-chub-tu sems-bskyed* or *theg-chen sems-bskyed* (the Mental Effort of the Mahāyānist Saint)

2. The precepts and instructions for entering the Path. अववादः =*gdams-ṅag.*

3. The (4) Degrees (of the Mahāyānistic Path of Training), conductive to Illumination. निर्वेधाङ्ग =*ṅes-ḥbyed yan-lag* or निर्वेधभागीयं =*nes-ḥbyed-cha-mthun* [1]

4. The fundamental element of the lineage (of the Buddha) as the foundation of the Mahāyānistic Activity. प्रतिपत्तेराधारः प्रकृतिस्थं गोत्रं=*theg-chen sgrub-paḥi rten raṅ-bźin-gnas-rigs.*

5 The object of the Mahāyānistic Activity i.e of the process of meditation of the Mahāyānist Saint. प्रतिपत्तेरालम्बनं =*theg-chen sgrub-paḥi dmigs-pa.*

6. The final goal of the Mahāyānistic Activity. प्रतिपत्तेरुद्देशः =*theg-chen-sgrub-paḥi ched-du-bya-ba.*

(The 4 kinds of the Mahāyānistic Activity) :—

7. The Action of the Outfit. संनाहप्रतिपत्तिः =*go-chaḥi sgrub-pa* or *ḥjug-sgrub.*

8. The Action of the Access प्रस्थानप्रतिपत्तिः =*ḥjug-paḥi sgrub-pa* or *go-sgrub.*

9. The Action of Accumulation (of the virtuous elements). संभारप्रतिपत्तिः =*tshogs-kyi sgrub-pa* or *tshogs-sgrub.*

10. The Action of the Issue.[2] निर्याणप्रतिपत्तिः =*ṅes-ḥbyuṅ sgrub-pa.*

1 Or : *ṅes-par-hbyed-paḥi cha-daṅ-mthun-pa.*

2 I.e. the termination of the course of training on the Path.

SUMMARY OF CHAPTER I

According to Haribhadra

1. The person who wishes to attain Supreme Enlightenment first of all must make his Creative Mental Effort for this purpose, i.e. produce (within his stream of elements) a state of mind striving for this Enlightenment. The essence of this state of mind is the (Unique Monistic Principle underlying the) Non-substantiality of the separate elements of existence, and Great Commiseration, and it manifests itself in 2 forms, viz. as the vow and as the action according to it.

2. Thereafter, in order to bring to accomplishment this striving for Enlightenment, (the Bodhisattva), desirous to preserve the virtuous properties which he has acquired and to bring them to further development, receives the instructions concerning the activity (of the Mahāyānist Saint), etc. Thereupon, when his study etc has been brought to a high degree of development, (the Bodhisattva) enters the "steps conducive to Salvation"=the Path of Accumulating Merit (and becomes possessed of) the roots of virtue, the essence of which is Faith, etc.

3. In proceeding further on he realizes the "steps conducive to Illumination=the 4 Degrees of the Path of Training which are subservient to the full intuition of the Principles of the Saint, being (the highest form of) meditation peculiar (to the Bodhisattva while he is still) a worldly being.

4. The Bodhisattva who exercises the Mahāyānistic Activity is thus able to attain the "Steps conducive to Illumination" just mentioned and the other degrees of the Path, as the Path of Illumination itself etc. In such a manner the Bodhisattva whose true essential nature is the fundamental element of the Absolute,—the foundation of the Mahāyānistic Activity,—

5. exercises this activity having as the object of his meditation all the elements of existence and

6. with a view of attaining (a) the greatness of spiritual powers, the point of superiority to all living beings, (b) the greatness in the removal of the Obscurations, and (c) the greatness in the cognition (of the Truth).—He has accordingly to meditate over this threefold aim which appears as a final goal.

Thereafter comes the teaching about the activity itself, by which (these aims) are attained. With respect to the 3 forms of Omniscience (which are theoretically dealt with in that part of the Prajñā-pāramitā which corresponds to

the first 3 chapters of the *Abhisamayālaṃkāra*),[1] the object of action in general, is the action which is founded upon all the virtuous elements, and, as regards each of the 4 methods of intuition, the process of intuiting all the aspects of the 3 forms of Omniscience etc, is the action founded upon the 6 Transcendental Virrtues. Accordingly, we have the Action of the Outfit and the other three), which as regards their essential nature, correspond to the Paths of Training, Illumination, Concentrated Contemplation, and the Special Path, respectively. Among these 4 actions—

7. The Action of the Outfit, the essence of which is energy, is first taken recourse to. Thereafter—

8. By means of the Action of the Access, the Bodhisattva acquires (lit. 'ascends') all the elements characterizing a Mahāyānist Saint. This is followed by—

9. The Action of Accumulation (of all the virtuous elements). He who has brought this Accumulation to full accomplishment—

10. realizes the Action of the Issue (i.e. comes to the end of the Path). In such a form we have the gradual process of realization of the elements conducive to the attainment of Buddhahood. The Omniscience of the Buddha (thus viewed from the standpoint of its principal factors), forms the subject-matter of the first chapter (of the *Aṣṭasāhasrikā-prajñā-pāramitā-sūtra*,[2] corresponding to the first chapter of the *Abhisamayālaṃkāra*.

[Abhis. ālokā, MS. 17a. 10-18a. 1.][3]

पुनरपि व्यासतः पिण्डार्थोऽभिधीयते। तत्र सम्यक्संबोधिमधिगन्तुकामेनादौ शून्यताकरुणागर्भं बोधिचित्तं प्रणिधिप्रस्थानस्वभावं द्विविधमुत्पाद्य। चित्तोत्पादतदाक्षिप्तधर्मनिष्पत्तये संप्राप्तगुणपरिपालनार्थेनाभिवृद्ध्यर्थं प्रतिपत्त्यादिष्ववावादग्रहणानन्तरम्। श्रुतादिप्रकर्षप्राप्तमोक्षभागीयश्रद्धादिलक्षणकुशलमूलादूर्ध्वं चतुःसत्यप्रतिवेधानुकूलं चतुर्विधनिर्वेधभागीयं लौकिकभावनामयं निश्चित्य। प्रतिपत्तिमतो यथोक्तनिर्वेधभागीयमन्यदपि दर्शनमार्गादिकमिति प्रतिपत्तेराधारेण धर्मधातुस्वभावेनैव बोधिसत्त्वेन सर्वधर्मालम्बनपूर्वकं सर्वसत्त्वाग्रताचित्तमहत्त्वं प्रहाणमहत्त्वमधिगममहत्त्वं

1 For a detailed explanation of this see below, under *pratipatti*

2 For the Pañcaviṃśatisāhasrikā, on the text corresponding to the first chapter cf. Appendix......

3 For the Tibetan version of this text, cf. Appendix.

चाधिकृत्य प्रतिपत्तिः प्रवर्तत इत्यभिलक्षस्थानीयस्त्रिविधः समुद्देशो ध्येयः। तदनु तत्प्राप्तये त्रिसर्वज्ञताविषये सामान्येन शुक्लधर्माधिष्ठाना सर्वाकाराभिसंबोधादौ चतुर्विधेऽभिसमये प्रत्यभिसमयं षट्पारमिताधिष्ठाना च क्रिया प्रतिपत्तिरित्येव यथावत्प्रयोगदर्शनभावनाविशेषमार्गस्वभावानां संनाहादिप्रतिपत्तीनां मध्ये वीर्यरूपतया प्रथमतः संनाहप्रतिपत्त्या संनह्य प्रस्थानप्रतिपत्त्या समस्तमहायानधर्माधिरोहणपूर्वकं संभारप्रतिपत्त्या संभृतसंभारेण निर्याणप्रतिपत्तिरधिगन्तव्या। इत्येवं बुद्धत्वावाहकधर्माधिगमानुक्रमेण प्रकाशनात्तथागतानामिति प्रथमपरिवर्तसंगृहीता सर्वाकारज्ञता ॥

Detailed Analysis of the Elements characterizing (the Path conducive to) the Omniscience of the Buddha.

I. The Creative Mental Effort for Enlightenment. बोधिचित्तोत्पादः *byaṅ-chub-tu sems-bskyed* or महायानचित्तोत्पादः = *theg-chen sems-bskyed.* Kār. I. 18-20.—(1)[1]

[1 General character of *citta-utpāda* 2. Is it *citta* or *caitasika*? 3. Its varieties · the Vow and the Action. 4. Other classifications (including the 22 forms mentioned in Kār 19, 20)]

Definition:—A special form of the mind connected with the will and the request of attaining Enlightenment for the sake of other living beings[2]

[Rnam-bśad, 51b. 1.] *gźan-gyi don-du yaṅ-dag-par-rdzogs-paḥi byaṅ-chub don-gñer-gyi ḥdun-pa daṅ mtshuṅs-ldan-gyi sems khyad-par-can-no.*

Object:—1. Supreme Enlightenment—the aim of the Bodhisattva himself and 2. the Salvation of the spiritual streams of elements of other living beings—the ultimate aim of others.

[Don. 4a. 6—b. 2.] *raṅ don-byaṅ-chub daṅ gźan-don gźan rgyud-kyi myaṅ-ḥdas gñis-la dmigs-nas sems-bskyed-paḥi-phyir.*

This object or aim is spoken of in the *Pañcaviṃśati-sāhasrikā* briefly and in detail. The brief indication is as follows:—O Śāriputra, the Bodhisattva, the Mahāsattva who wishes to attain the full intuition of all the elements of existence must be zealous in (the study of) the Doctrine of the Climax of Wisdom.

[Abhis.ālokā, MS. 25a. 4-7.]

उच्यते यथार्थपञ्चविंशतिसाहस्रिकासूत्रान्ते सम्यक्संबोधेः समासनिर्देशः। यदाह। सर्वाकारं शारिपुत्र सर्वधर्मानभिसंबोद्धकामेन बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां योगः करणीय इति।

(Kangyur, Ñi-Khri, I. 28a. 2 sqq.).

1 The figures in brackets indicate the 70 topics of the Abhisamayālaṃkāra in their consecutive order (independently of the 8 chapters mentioned previously).

2 I.e. because the Absolute is the common ultimate essence of all living beings and all elements of existence.

The detailed indication concerning the Bodhisattva's activity for the attainment of Supreme Enlightenment is as follows:—Here, O Śāriputra, the Bodhisattva, the Mahāsattva who has his stand in the Doctrine of the Climax of Wisdom without being attached to the reality of separate entities, brings the accomplishment of the Transcendental Virtue of Charity without perceiving the separate reality of the objects given, the person who gives, and the person who takes.

[Ibid. 7-10.]

तत्रायं तस्या व्यासनिर्देश: । यदाह । इह शारिपुत्र बोधिसत्त्वेन महासत्त्वेना-स्थानयोगेन प्रज्ञापारमितायां स्थित्वा दानपारमिता परिपूरयितव्या देयदायक-प्रतिग्राहकानुपलब्धिमुपादायेत्यादि ।

(similar indication of all the 4 methods of intense mindfulness, the 4 degrees of mystic absorption etc)

The weal of other living beings is spoken of briefly in the following manner: The Bodhisattva who wishes to bring to the attainment of the essence of the Ultimate Nirvāṇa (without residue) all the living beings that dwell in the 10 regions, in all the different worlds, that are numberless like the sands of the Ganges, separately,—must study the Doctrine of the Climax of Wisdom;—

[Ibid. 10-14.]

तत्रायं परार्थस्य समासनिर्देशः यदाह । दशसु दिक्षु प्रत्येकं गङ्गानदी-वालुकोपमेषु लोकधातुषु ये सत्त्वास्तान् सर्वाननुपधिशेषनिर्वाणधातौ परिनिर्वापयितुकामेन बोधिसत्त्वेन प्रज्ञापारमितायां शिक्षितव्यमिति ।

V a r i e t i e s:—(From the standpoint of the essential character)—the mind striving for Enlightenment, manifesting itself in (1) the vow and in (2) the action according to it. बोधिप्रणिधिचित्त बोधिप्रस्थानं च ।

[Don.] *dbye-na dṅos-poḥi sgo-nas smon-sems daṅ ḥjug-sems gñis.*

[It is said:—First of all, through the efficiency of the elements of the Lineage, the seed of Commiseration having been aroused to life, the mind striving towards Enlightenment, manifests itself in the highest form of activity and (altruistic) tendencies.—Accordingly by the influence of the Fundamental Element of the Lineage of Buddhahood, one takes the vows of the Bodhisattva etc. and gives origination to the mind striving for Enlightenment. The source of this mind is the element of the Absolute as the common essential nature of all living

beings which is identical with the Unique Monistic Principle, the negation of all separate individual existence,[1] and Great Commiseration. The Bodhisattva, having made the following vow :—May I become a fully accomplished Buddha and after that manifest my energy in acting for the weal of other living beings, as far as they are worthy, by preaching the Doctrine of the 3 Vehicles,—brings this vow to accomplishment through his activity (on the Path), —Thus we have the mind striving for Enlightenment (or the Creative Effort of the Bodhisattva) which has for its aim the weal of other living beings, is characterized by the will of attaining Enlightenment,—the ultimate result with the factors conducive to it, and being essentially of 2 kinds, manifesting itself as the vow and the action according to it, as it is said[2] :—Just as we know the difference between one who wishes to go and one who goes, in a similar way the wise must know the difference between these two (forms of the Creative Effort).

[Abhis. ālokā, MS. 24a.10 - b.6].[3]

तत्रादौ गोत्रसामर्थ्यात्कृपाबीजप्रबोधतः ।
प्रयोगाशयसंपत्त्या बोधिचित्तपरिग्रहः ॥

इति न्यायाद्गोत्रसामर्थ्येन बोधिसत्त्वसंवरसमादानादिना शून्यताकरुणागर्भं बोधिचित्तमुत्पाद्य सम्यक्संबुद्धो भूत्वा यथाभव्यतया परार्थं प्रति त्रियानधर्मदेशनादिभिर्यत्नं कुर्यामिति प्रणिधानं कृत्वा प्रतिपत्त्या संपादयेदिति परार्थालम्बनः सहेतुफलसम्यक्संबोध्यधिगमकामतालक्षणो

गन्तुकामस्य गन्तुश्च यथा भेदः प्रतीयते ।
तथा भेदोऽनयोर्ज्ञेयो यथासंख्येन पण्डितैः ॥

इति प्रणिधिप्रस्थानस्वभावेन द्विविधश्चित्तोत्पादः ॥

The following text of the Abhis. ālokā[4] refers to a special question :—According to the Sutrālaṃkāra IV. I, the mind striving for Enlightenment appears as a form of consciousness[5] (as belonging to the group of elements of consciousness),[6] which has the representation of a

1 I.e. that the Absolute is the common ultimate essence of all living beings and all elements of existence.

2 Bodhicaryāvatāra, I. 16.

3 The order of the Minaev MS. is inverted. For the Tibetan version of this passage, cf. Appendix.

4 MS. 24b. 1-25a. 2.

5 *citta* = *sems*, synonymous with *vijñāna* = *rnam-śes*.

6 *vijñāna-skandha* = *rnam-śes-kyi-phuṅ-po*.

special object and is connected with (the mental phenomenon of) will.[1] On the other hand we speak of *citta-utpāda* as the desire for attaining Supreme Enlightenment which is, to speak otherwise, a striving for the elements of virtue. This striving, this desire is to be classified among the group of forces,[2] since it is (not the fundamental mind, but) a mental phenomenon. In such a case, how can (this desire, solicitation etc.) be termed the origination of the mind, striving towards Enlightenment?—Such an objection has of course a basis. However, when there exists the desire of becoming possessed of the element of virtue, and the intention of rescuing the living beings, this by seeing them helpless and sunk in the ocean of Phenomenal Existence, (the Bodhisattva) arouses to life (within his own stream of elements) the mind directed towards the attainment of Buddhahood. Thus the effect (the mind striving towards Enlightenment) is (metaphorically) indicated here by its cause (the desire of rescuing the living beings) This metaphorical form of expression is taken recourse to in order to make it known that with the Bodhisattva who is possessed of such a desire and solicitation, all the virtuous elements become developed. There is thus no mistake (in admitting such a form of expression).

Otherwise, the desire, the solicitation for Enlightenment may be regarded as manifesting itself in the vow (of the Bodhisattva). Accordingly, the mind striving for Enlightenment connected with this vow is indicated here as "the prayer or the effort for Enlightenment." Indeed, it is said that the vow is a predominant factor with him who gives origination to the mind striving for Enlightenment. Thus we have to say that this mind becomes originated with the Bodhisattva being invariably connected with the vow, and this is to be regarded as correct.—ननु च

महोत्साहा महारम्भा महार्थाथ महोदया ।

चेतना बोधिसत्त्वानां द्वयार्था चित्तसंभवः ॥[3]

1 *cetanā* - *sems-pa*

2 *saṃskāra skandha* - *hdu-byed kyi phun-po* (Rnam bśad 53a, 3)

3. "Great by its energy, great by its activity, great by its aim, and great by its result is the will of the Bodhisattvas, pursuing a two-fold aim. Such is the origination of the mind (striving towards Enlightenment)"—Haribhadra's interpretation seems to be somewhat strange if we compare Vasubandhu's commentary on this verse, where it is said that the will (*cetanā*) itself represents the *citta-utpāda*, but not "the mind connected with the will (*tri gunā dcaya-ālambanā ca cetanā cittotpāda ity ucyate*)."

इति च वचनाच्चेतनाऽप्रयुक्तं चित्तं विशिष्टविषयप्रतिभासमुत्पद्यमानं चित्तोत्पादः। सम्यक्संबोधिकामता च तत्प्रार्थना कुशलधर्मच्छन्दश्चैतसिक इति कथं स चित्तोत्पादो भवेत्। सत्यमेतत्। किं तु दुःखार्णवनिमग्नं जगद्त्राणमभिसमीक्ष्य तदुद्धरणाभिप्रायः कुशलधर्मच्छन्दलक्षणप्रार्थनायां सत्यां बुद्धत्वाय चित्तमुत्पादयतीति कारणेनात्र काय निर्दिष्टम्। एवं छन्द-प्रार्थनस्य बोधिसत्त्वस्य सर्वे कुशला धर्मा वृद्धिं यान्तीति ज्ञापनाय चोपचारः समाश्रित इत्यदोषः। प्रणिधान वा प्रार्थना सम्यक्संबोधिकामता। तत्सहचरितश्चित्तोत्पादः प्रार्थनया निर्दिश्यते। प्रार्थनाप्रधाना हि चित्तो-त्पादावस्थेति कृत्वा। एवं प्रणिधानसहगतं तच्चित्तमुत्पद्यते बोधिसत्त्वा-नामित्युपपन्नं भवति ॥

Other varieties of the Creative Effort:—

A. 1. The Conventional Creative Effort समादानसांकेतिकश्चित्तोत्पादः = *bláns-pa brda-las byuṅ-baḥi sems-bskyed.*[1]

2. The Absolute Creative Effort पारमार्थिकश्चित्तोत्पादः = *don-dam-paḥi sems-bskyed.*[2]

B. 22 Varieties, viewed from the standpoint of the elements connected with this or that form (of the Creative Effort) and the points of resemblance.

1 Otherwise. *sāmvṛta-citta-utpāda* = *kun-rdzob-paḥi sems bskyed.* Cf. the following note.

2 These 2 varieties are discussed in Bu-ston's History of Buddhism in accordance with Asaṅga's Nirnaya-samgraha and the Sūtrālamkāra, IV. 7-14; (Cf. my translation of Bu-ston's History, Vol. I, p. 105-107). The first of these forms is produced through the incitation of others, owing to the efficiency of the fundamental element of the lineage of Buddhahood (*gotra*), by the force of virtue etc. It is that which becomes originated as the result of the constant study, preservation, and preaching of the Doctrine etc. during this life (Gser. 1. 113a. 1.).

The Absolute Creative Effort is peculiar only to the Saint and is made, for the first time, on the Stage of Joy = the Path of Illumination, when one first comes to the intuition of the monistic Essence of the Absolute (Vasubandhu on Sūtrāl. IV. 9.—*sa ca pāramārthikaś cittotpādaḥ pramuditāyām bhūmau.* The *sāmvṛta-citta-utpāda* and *pāramārthika-citta-utpāda* are discussed in detail in the Madhyama-bhāvanā-krama of Kamalaśīla.

[Don 4b. 2.] *dpe grogs-kyi sgo-nas ñer gñis yod* — These 22 forms are as follows[1] :—(Kār. I. 19, 20)

1. The first Creative Effort is connected with zest, resembling the earth, since it is the basis for the origination and the accumulation (of the factors) for the full cognition of all the elements of existence in all their aspects.[2]—

तत्र प्रथमश्चित्तोत्पादश्छन्दसहगतो बोधिसत्त्वानां पृथिवीसमः। सर्वा-कारसर्वधर्माभिसंबोधस्य संभारप्रसवप्रतिष्ठाभूतत्वात्।

[Gser. I. 124b. 6.] *byaṅ-chub-la ḥdun-pa daṅ mtshuṅs-par-ldan-paḥi sems-bskyed-pa-ni. sa lta-bu-ste. saṅs-rgyas daṅ deḥi rgyu-tshogs-kyi chos dkar-po thams-cad kyi gźi ḥam rgyuḥi dṅos-po byed-pa-ñid-kyis-so.*

2. The second Creative Effort, connected with sublime thoughts, resembling gold, since the thoughts of furthering the happiness and welfare of all living beings, which (thoughts) manifest themselves in the 6 Transcendental Virtues, remains unalterable (like gold) at present and in the future, tending towards Enlightenment

द्वितीय आशयसहगतः कल्याणसुवर्णोपमः। षट्पारमितासंगृहीतस्य हितसुखाशयस्यायतितदात्वयोर्विकाराभाजनात्। आ सम्यक् संबोधिशय आशय इति कृत्वा ॥

[Gser. I. 124b. 6.-125a. 1.] *gñis-pa rgyun-gnas-paḥi bsam-pa*[3] *daṅ-ldan-pa-ni. gser lta-bu-ste. tshe ḥdi phyi-la phyin-drug-gis bsdus-paḥi phan-bdeḥi bsam pa byaṅ-chub-kyi bar-du mi-ḥgyur-ba-ñid kyis-so.*

1 The Sanskrit text of the following is an extract from the Abhis. ālokā, MS. 25b 4-27a. 1.—The order in which the 22 *citta-utpādas* are demonstrated by Haribhadra has been borrowed from the Sūtrālamkāra and Vasubandhu's commentary thereon. (Gser. 131b 6—*de-ltar slob-dpon ḥdis sa-mtshams mdzad-pa-yan Mdo sde rgyan-gyi sa-mtshams-kyi luṅ draṅs-nas deḥi rjes su-ḥbraṅs-so*). Haribhadra's version is not however quite identical with that of Vasubandhu. The order in which the *citta-utpādas* are given in the Pañcavimśatisāhasrikā is different. Cf. Appendix.

2 This first Creative Effort resembling the earth is, to speak otherwise, the effort which manifests itself in the vow (*bodhi-praṇidhi citta*). The following 21 forms represent the Creative Effort which manifests itself in the action (according to this vow—*bodhi-prasthāna*. —Gser. I. 112b. 1-2.).

3 The constant thoughts, the constant tendency towards Enlightenment.

3. The third Creative Effort, connected with the highest altruistic tendencies, resembling the ascending moon, inasmuch as, owing to these tendencies, all the "elements of the bright quarter" (i.e. all the virtuous elements, as for instance the 37 characteristic features of Enlightenment), become more and more developed

तृतीयोऽध्याशयसहगतः शुक्लपक्षनवचन्द्रोपमः। सर्वशुक्लपक्षधर्मोत्तरोत्तर-वृद्धिगमनेनाधिक आशयोऽध्याशय इति कृत्वा।

[Gser. I. 125a. 3-4] *gsum-pa bsam-pa lhag-pas lhag-paḥi-bsam-pa dan-ldan-pa-ni zla-ba tshes-pa lta-bu-ste. phyogs-mthun so-bdun sogs-kyi dge-baḥi chos mthaḥ-dag-goṅ-nas-goṅ-du ḥphel-bar-ḥgyur-ba-ñid-kyis.*

These 3 forms are included in the Stage of Preliminary Activity (of the Bodhisattva) or that of Accumulating Merit,[1] relating respectively to its lowest, its intermediate and its highest degrees.

एत एव त्रयो मृदुमध्याधिमात्रतया आदिकर्मिकसंभारभूमिसंगृहीताः।

[Gser. I. 130b. 6.] *dan-po ḥdun-ldan-la-sogs-pa gsum-ni las-dan-po-paḥi sa tshogs-lam-gyis bsdus-te de-yaṅ tshogs-kyi-lam chuṅ-ṅu daṅ ḥbriṅ daṅ chen-po-ñid-kyis rim-pa bźin-no.*

4. The fourth Creative Effort, associated with training, resembling fire, because the training for the attainment of the 3 kinds of Omniscience is like fire that destroys all the impediments (i.e. the Obscurations) which may be compared with fuel. The force of this fire becomes greater and greater, the more it consumes its 'fuel.'

चतुर्थः प्रयोगसहगतो ज्वलनोपमः। त्रिसर्वज्ञताप्रयोगस्येन्धनान्तरविशेषेण वह्नेरुत्तरोत्तरविशेषगमनात्।

[Gser. I. 125a.6b.—1.] *bźi-pa skye-med gsum mkhyen-paḥi sbyor-ba daṅ-ldan-pa ni. me-lta-bu-ste. mkhyen-gsum-gyi yul skye-med gsum śes-pa-la gegs-byed-paḥi sgrib-paḥi bud-śiṅ sreg-pa-ñid-kyis.*[2]

This (fourth) Creative Effort forms a constituent part of the Path of Training for the entrance upon the first

1 *sambhāra-mārga = tshogs lam, sambhāra-bhūmi = tshogs-paḥi-sa, ādikarmika-bhūmi = las-daṅ-po-paḥi sa, śraddhā-bhūmi = dad-paḥi sa and mokṣa-bhāgīya = thar-pa cha-mthun*—are synonyms.

2 In Vasubandhu's commentary on the Sūtrālaṃkāra the third *citta-utpāda* is *prayoga-sahagataḥ śukla-pakṣa-navacandropamaḥ*, and the fourth *adhyāśaya-sahagato vahni-sadṛśa.*

Stage of the Bodhisattva. It relates, accordingly, to the Stage of Action in Faith (=the Path of Training).

अयं च प्रथमभूमिप्रवेशप्रयोगमार्गसंगृहीतोऽधिमुक्तिचर्याभूमिप्रतिबद्धः ।

[Gser. I. 131a. 1.] *sgyor-ba dan-ldan-pa-ni sa dan-po-la ḥjug-pa sbyor-baḥi lam-gyis bsdus-so.*[1]

5. The fifth Creative Effort, connected with the Transcendental Virtue of Charity, resembling a treasury, since it brings about the accomplishment of the projects of the innumerable living beings by granting them objects of enjoyment but, nevertheless, cannot become exhausted.—

पञ्चमो दानपारमितासहगतो महानिधानोपमः सर्वथामिषसंभोगेनाप्रमेयसत्त्वसंतर्पणेऽप्यपर्यादानात् ।

[Gser. I. 125b.6—126a.1.] *lna-pa sbyin-paḥi phar-phyin dan-lpdan-pa-ni. gter-chen-po lta-bu-ste. chos dan zan-zin-gi lons-spyod*[2]*-kyis sems-can thams-cad tshim-par-byed-kyan mi-zad-pa-ñid-kyis.*

6. The sixth Creative Effort, associated with the Transcendental Virtue of Morality, resembling a jewel-mine, inasmuch as it is the foundation of all the most precious virtuous properties which become originated from it —

षष्ठः शीलपारमितासहगतो रत्नाकरोपमः सर्वगुणरत्नानामाश्रयभावेन ततः प्रसवनात् ।

[Gser. I. 126a. 2-3.] *drug-pa tshul-khrims-kyi phar-phyin dan-ldan-pa-ni. rin-po-cheḥi ḥbyun-gnas lta-bu-ste. stobs-la-sogs-paḥi yon-tan rin-po-che*[3] *skyed-paḥi rten-gyi dnos-po-ñid-kyis.*

7. The seventh Creative Effort is associated with the Transcendental Virtue of Patience, resembling the ocean, inasmuch as (the Bodhisattva) cannot become agitated by any of the hostile agencies.—

सप्तमः क्षान्तिपारमितासहगतो महार्णवोपमः सर्वानिष्टोपनिपातैरक्षोभ्यत्वात् ।

[Gser I. 126a. 3-4.] *bdun-pa bzod-paḥi phar-phyin dan-ldan-pa-ni. rgya-mtsho chen-po lta-bu-ste. me-mtshon-*

1 *prayoga-mārga* = *sbyor-lam*, *adhimukti-caryā-bhūmi* = *mos-pas-spyod-paḥi sa*, *nirvedha bhāgīya* = *nes-ḥbyed-cha-mthun* and *nirvedha-aṅga* = *nes-ḥbyed-yan-lag* are synonyms.

2 "By granting the Doctrine and objects of enjoyment."

3 "The precious virtuous properties, as the (10) Powers, etc."

la-sogs-paḥi mi-ḥdod-pa thams-cad thog-tu bab-pas[1] *yid mi-ḥkhrug-pa-ñid-kyis.*

8. The eighth Creative Effort, associated with the Transcendental Virtue of Energy, resembling an adamant, because (the power of the Bodhisattva) cannot be broken owing to its concentrated firmness

अष्टमो वीर्यपारमितासहगतो वज्रोपमः स्वयमितदार्ढ्येनाभेद्यत्वात् ।

[Gser. I 126a 4-5] *brgyad-pa brtson ḥgrus-kyi phar-phyin dan-ldan-pa-ni. rdo-rje lta-bu-ste. bla-na-med-paḥi byan-chub-la yid-ches-pa brtan-pas bdud-kyis mi phyed-pa-ñid-kyis*[2]

9. The ninth Creative Effort, connected with the Transcendental Virtue of Mystic Absorption, resembling the Lord of the Mountains, inasmuch as the Bodhisattva abides in an immovable, 'unshakable' position, as he is not liable to distraction through any of the external objects.—

नवमो ध्यानपारमितासहगतः पर्वतराजोपमः सर्वार्थालम्बनविक्षेपेण निष्कम्पत्वात् ।

[Gser. I. 126a. 5-6.] *dgu-pa bsam-gtan-gyi phar-phyin dan-ldan-pa-ni. riḥi rgyal-po lta bu-ste. mtshan-mar-dmigs-paḥi rnam-par-gyen-bas tin-ne-ḥdzin-las mi-bskyod-pa-ñid-kyis.*[3]

10. The tenth Creative Effort connecetd with the Climax of Wisdom, resembling a remedy, since (the Bodhisattva) brings to pacification all the Obscurations of Defilement and Ignorance that resemble different forms of illness.—

दशमः प्रज्ञापारमितासहगतो महाभैषज्योपमः सर्वक्लेशज्ञेयावरण व्याधिप्रशमनात् ।

[Gser. I. 126a. 6-b. 2.] *bcu-pa bdag-med gñis rtogs-paḥi-śer-phyin*[4] *dan-ldan-pa-ni. sman-chen-po lta-bu-ste.*

1 "Though all the different kinds of undesirable things, as fire, weapons, and the like might descend (upon the Bodhisattva)".

2 "Because, owing to his persistent faith in the Perfect Supreme Enlightenment, he cannot be diverted by Māra."

3 "Because he does not become disturbed in his concentration by distraction owing to which he could become directed upon the consideration of separate realities (*mtshan-ma* = *nimitta* - *asādhāraṇa-rūpa*)". Cf. below.

4 "The Climax of Wisdom which cognizes the 2 kinds of unreality" (i.e. *pudgala-nairātmya* = *gan-zag-gi bdag-med* and *dharma-nairātmya* = *chos-kyi bdag-med*.).

chags-sogs ñon-moṅs-pa dan gzuṅ-bar-rtog-pa sogs śes-byaḥi sgrib-paḥi[1] *nad rab-tu-źi-bar-byed-pa-ñid-kyis.*

11. The eleventh Creative Effort is associated with the Transcendental Virtue of Skill, resembling a teacher, inasmuch as (the Bodhisattva) never forsakes the cause of the living beings, independently from his own state.[2]

एकादश उपायकौशलपारमितासहगतः कल्याणमित्रोपमः सर्वावस्थासु सत्त्वार्थापरित्यागात् ।

[Gser. I. 126b. 2-3] *bcu-gcig-pa thabs-kyi phar-phyin dan-ldan-pa-ni dge-bahi-bśes-gñen lta-bu-ste. sñiṅ-rje daṅ thabs-mkhas-pas hbyor rgud-kyi gnas-skabs thams-cad-du sems-can-gyi don yoṅs-su mi-gton-ba ñid-kyis.*

12 The twelfth Creative Effort, associated with the Transcendental Virtue of the Effective Vow, resembling a wish-fulfilling gem, inasmuch as the aim of this vow is miraculously realized.—

द्वादशः प्रणिधानपारमितासहगतश्चिन्तामणिसदृशो यथाप्रणिधान-फलसमृद्धेः ।

[Gser. I. 126b. 6-127a 1.] *bcu-gñis-pa smon-lam-gyi-phar-phyin dan-ldan-pa-ni. yid-bźin-gyi nor-bu lta-bu-ste. gnas-kyi dbaṅ-du-byas-paḥi yid-la ji-ltar smon-paḥi ḥbras-bu ḥgrub-pa-ñid-kyis.*

13. The thirteen Creative Effort is connected with the Transcendental Virtue of Power, resembling the sun, inasmuch as it brings to maturity the germs of Virtue[3] in the living beings.—

त्रयोदशो बलपारमितासहगत आदित्योपमो विनेयसस्यपरिपाचनात् ।

[Gser. I. 127a. 4.] *bcu-gsum-pa stobs-kyi phar-phyin daṅ-ldan-pa-ni. ñi-ma-lta-bu ste. gdul-byaḥi rgyud-kyi dge-baḥi lo-thog yoṅs-su-smin-par-byed-pa-ñid-kyis.*

14. The fourteenth Creative Effort is associated with the Transcendental Virtue of Divine Wisdom, resembling a sweet song, because owing to it one can deliver the delightful Word of the Doctrine that arouses the zeal of the converts.[4]

1 "Defilement, as passion etc. and Ignorance, as the imputation regarding the object perceived (*grāhya-vikalpa = gzun-rtog*) etc

2 "In all the different states, those of poverty or wealth".

3 Lit. "the harvest of virtue".

4 In Vasubandhu's commentary on Sutrālamkāra, IV. 17-18, we have, as the points of resemblance for the *citta-utpādas* 11-14, instead of the last 4 *pāramitās,*—the 4 Immeasurable feelings (*apramāṇa*=

चतुर्दशो ज्ञानपारमितासहगतो मधुरसंगीतिघोषोपमो विनेयावर्जन-करधर्मदेशकत्वात् ।

[Gser. I. 127b. 1-2.] *bcu-bźi-pa ye-śes-kyi phar-phyin dań-ldan-pa-ni. chos-kyi sgra-dbyańs sñan-pa dri-zaḥi glu lta-bu-ste.*[1] *gdul-bya yid ḥdun-par-byed-paḥi chos ston-pa-ñid-kyis.*

These 10 forms (i.e. 5-14) are included in the 10 Stages of the Bodhisattva, that of joy and the rest, respectively[2] and relate, accordingly, to the Paths of Illumination and Concentrated Contemplation.—

एत एव दश यथाक्रमं प्रमुदितादिदशभूमिसंगृहीता दर्शनभावनामार्ग-गोचराः ।

[Gser. I. 131a. 1-2.] *sbyin-pa dań-ldan-pa-nas ye-śes dań-ldan-paḥi bar bcu-ni rab-tu dgaḥ-ba-la-sogs-paḥi sa bcus rim-pa-bźin bsdus-te dań-po mthoń-baḥi lam dań. lhag-ma dgu sgom-paḥi lam-gyi spyod-yul-can-te*[3] *skabs-de-na yod-paḥo.*

15. The fifteenth Creative Effort, associated with the (6) Supernatural Faculties, resembling a great king, because, being possessed of unlimited power, (the Bodhisattva) can act for the weal of the living beings.

पञ्चदशोऽभिज्ञासहगतो महाराजोपमोऽव्याहतप्रभावत्वेन परार्थानुष्ठानात् ।[4]

[Gser I. 127b. 3-4.] *bco-lńa-pa mńon-par-śes-pa dań-ldan-pa-ni rgyal-po-chen-po lta-bu-ste. mthu thogs-pa-med-pas gźan-gyi-don sgrub-pa-ñid-kyis.*

16. The sixteenth Creative Effort connected with the Accumulations of Virtue and Transcendental Wisdom,

tshad-med-pa), the 6 Supernatural Faculties (*abhijñā*=*mńon-par-śes-pa*), the 4 Methods of Obtaining Adherents (*samgraha-vastūni*=*bsdu-baḥi dńos-pa*), and the 4 Methods of Intense Penetration (*pratisaṃvid* =*so-so-yan-dag-par-rig-pa*), respectively.

1 "Like the song of the Gandharva".

2 The 10 Transcendental Virtues are always put in correspondence with the 10 Stages of the Bodhisattva. The Transcendental Virtue of charity is considered to be predominant in the first stage, that of Morality—in the second, and so on. Cf. below.

3 I.e. the first of these 10 forms refers to the Path of Illumination, and the folowing 9—to the Path of Concentrated Contemplation.

4 Vasubandhu has here—*pratiśarana-sahagato mahārājopamo vipraṇāśa-hetutvāt*. On *pratiśaraṇa* or *pratisaraṇa*, (M. Vyutp. § 74.) Cf. my translation of Bu-ston's History, vol. I, p. 115 and notes 1036-1039.

resembling a storehouse, inasmuch as (the Bodhisattva) is the respository of the numerous forms of accumulated virtue and wisdom.—

षोडशः पुण्यज्ञानसंभारसहगतः कोष्ठागारोपमो बहुपुण्यज्ञानसंभारकोषस्थानत्वात् ।

[Gser. I. 128a. 3-4.] *bcu-drug-pa bsod-nams dan ye-śes-kyi tshogs dan-ldan-pa-ni. ban-mdzod lta-bu-ste. bsod-nams dan ye-śes-kyi tshogs gñis man-pohi mdzod ste gnas lta-bu yin-pa ñid-kyis.*

17. The seventeenth Creative Effort connected with the (37) characteristic features of Enlightenment, resembling a great road, inasmuch as all the Saints proceed on (the Path characterized by these elements) and follow each other.—

सप्तदशो बोधिपक्षधर्मसहगतो महामार्गोपमः सर्वार्यपुद्गलयातानुयातत्वात् ।

[Gser. I. 128a. 6-b. 1.] *bcu bdun-pa byan-phyogs-kyi chos so-bdun dan-ldan-pa-ni. lam-po-che lta-bu ste. hphags-pa thams-cad gśegs śin rjes-su-gśegs-pa-ñid-kyis.*

18. The eighteenth Creative Effort connected with mental quiescence and transcendental analysis, resembling a vehicle, because, being guided by these two (as a vehicle is drawn by a pair of horses), it conduces to perfect bliss, preventing a fall into either (of the 2 extremities,) viz. Saṃsāra and Hīnayānistic Nirvāṇa.—

अष्टादशः शमथविपश्यनासहगतो यानोपमो युगनद्धवाहित्वात्संसारनिर्वाणान्यतरापातेन सुखसंवाहनात् ।

[Gser. I. 128b. 3-4.] *bco-brgyad-pa gźan-don-la rtse-gcig-tu-gnas-pahi sñin-rje dan chos ran-bźin med rtogs-kyi lhag-mthon dan-ldan-pa-ni.*[1] *bźon-pa bźan-po lta-bu-ste. hkhor-hdas-kyi-mthah gan-du yan mi-ltun-bas mi-gnas-pahi-sar*[2] *bde-blag-tu hgro-ba-ñid-kyis.*

19. The nineteenth Creative Effort, associated with power of memory and flashes of idea, resembling a fountain because, similarly to a stream of water which

1 "Endowed with Transcendental Analysis cognizing the Non-substantiality of the elements and with Great Commiseration concentrated upon the weal of other living beings."—Cf. the following note.

2 An allusion to the *apratiṣṭhita-nirvāṇa* = *mi-gnas-pahi myan-hdas.*

constantly and inexhaustibly issues from the ground, (the Bodhisattva) can uninterruptedly expound the teaching, since he retains in memory the Doctrine which he has studied and that which he has cognized not through study, (but by his flashes of idea) —

एकोनविंशतितमो धारणीप्रतिभानसहगतः प्रस्रवणोपमः सर्वथोदकधारणाक्षयोद्भेदसाधर्म्येण श्रुताश्रुतधर्मधारणादपर्यन्तदेशनोद्भेदत्वात् ।

[Gser. I. 128b 6-129a. 1.] *bcu-dgu-pa tshig-don-mi brjed-par ḥdzin-paḥi gzuṅs*[1] *daṅ gźan-la thogs-med-du-ḥchad-paḥi spobs-pa daṅ-ldan-pa-ni bkod-maḥi-chu lta-bu-ste. ṅar thos-pa daṅ ma-thos-pa thos-ḥgyur-gyi chos ḥdzin-pas mi-zad-par. ston-pa-ñid-kyis.*

These 5 forms (15-19) relate to the different Stages of the Bodhisattva and are included in the "Special Path"—

एते च पञ्च बोधिसत्त्वभूमिषु विशेषमार्गसंगृहीताः ।

[Gser. I. 131a. 2-3.] *mṅon-śes daṅ-ldaṅ-pa-sogs lṅa-ni khyad-par-gyi lam-gyis-bsdus-so.*

20. The twentieth Creative Effort, connected with the triumph of the Doctrine, resembling an ejaculation of joy, because the converts who are desirous of attaining Salvation hear with pleasure (the aphorisms of the Doctrine, as:—All the active elements of existence are evanescent!—etc).—

विंशतितमो धर्मोद्दानसहगत आनन्दशब्दोपमो मोक्षकामानां विनेयानां प्रियश्रावणात् ।

[Rnam-bśad 58a. 5.][2] *chos-kyi-sdom bźiḥi dgaḥ-ston daṅ-ldan-pa-ni. sgra-sñan-pa daṅ ḥdra-ste. thar-pa ḥdod-paḥi gdul-bya-la ḥkhor-ba-las grol-bar-byed-paḥi sñan-pa sgrogs-paḥi-phyir.*

This form relates to the (ultimate) stage of the Bodhisattva, being included in the Path of training for the entrance upon the Stage of the Buddha.—

अयं च बुद्धभूमिप्रवेशप्रयोगमार्गसंगृहीतो बोधिसत्त्वभूमिप्रतिबद्धः ।

[Gser. I. 131a. 5.] *ñi-śu-pa sa bcu tha-maḥi bar-chad-med-kyis bsdus.*[3]

1 "The power of memory which retains the meaning of words without forgetting them."

2 I have preferred this version to that of the Gser. (I. 129a 3-5), the latter being too diffused.

3 "Is included in the Unimpeded Path at the end of the 10 Stages," (i.e. the final moment of the Path. The Gser. gives also the

21. The twenty-first Creative Effort, connected with the Path on which the monistic principle is fully realized. It resembles the current of a river, since, owing to the cognition of the ultimate identity of subject and object, and by manifesting commiseration, wisdom, and skill, one can work for the weal of others without making any distinctions and uninterruptedly, like the course of a stream.—

एकविंशतितम एकायनमार्गसहगतो नदीस्रोतःसदृशो ज्ञानज्ञेययोः समताधिगमेन करुणाप्रज्ञोपायतयाऽभिन्नपरकार्यक्रियात्वात्।

[Gser I. 129b. 1-2.] *ñer-gcig-pa bgrod-pa-gcig-paḥi lam daṅ-ldan-pa-ni. chu-boḥi rgyun lta-bu-ste. śes-pa dan śes-bya mñam-pa-ñid-du rtogs-pas sñiṅ-rje daṅ śes-rab-kyis ran-gi-ṅaṅ-gis ḥjug-ciṅ rgyun-mi-ḥchad-par gźan-gyi-don-gyi bya-ba tha-mi-dad-pa-ste ris-su ma-chad-par ḥjug-pa-ñid-kyis.*

This form relates to the Stage of the Buddha, to the cardinal state of intense concentration.—

अयं च बुद्धभूमिसंगृहीतो मौलावस्थाप्राप्तः।

22. The twenty-second Creative Effort is connected with the Cosmical Body of the Buddha. It resembles a great cloud, since all the purposive acts of the living beings depend on it (as the harvest on the rain-clouds), as far as the Buddha manifests himself (for the benefit of the converts) in his Apparitional Body, etc., as residing in the abode of Tuṣita and the ilke[1] This form likewise is included in the Stage of the Buddha and refers to the state after the concentrated trance. This state is characterized by pure mundane wisdom, that which is accessible to the constructive thoughts of the converts, as far as the latter perceive the apparitions of the Buddha (in this world), etc. These apparitions manifest themselves owing to the power of the true Buddha who is not liable to constructive thought.—

द्वाविंशतितमो धर्मकायसहगतो महामेघोपमस्तुषितभवनवासादिसंदर्शनेन निर्माणकायतया सर्वसत्त्वार्थक्रियाणां तदधीनत्वात्।

[Gser. I. 129b. 5-6.] *ñer-gñis-pa chos-kyi sku daṅ-ldan-pa-ni. sprin lta-bu-ste. dgaḥ-ldan-gyi gnas-na bźugs-*

version of Haribhadra—*ḥdi-ni byaṅ-chub-sems-dpahi sa daṅ-ḥbrel-ba sans-rgyas-kyi sa-la ḥjug-pahi lam-gyis bsdus-so.*

1 Compare Uttaratantra, chapters II and IV. (Translation, pp. 247, 253, 257, 279, 280 etc.).

pa dan sogs-pas mdzad-pa bcu-gñis[1] *kun-tu-ston-par run-ba-ste sems-can-gyi phan-bdeḥi lo-thog*[2] *sprin-pa de-la rag-las-pa-ñid-kyis.*

अयमपि निर्विकल्पकतथागताधिपत्यप्रवृत्तनिर्माणाद्युपलब्धैर्विनेयपरि-
कल्पितशुद्धलौकिकज्ञानपृष्ठावस्थाप्राप्तो बुद्धभूमिसंगृहीतः ॥

The Varieties of the Creative Effort with regard to the different states of the Path i.e. those of the worldly beings, the Bodhisattva Saint, and Buddha.—Classification given in Sūtrālaṃkāra, IV, 2.

1 The Creative Effort on the Stage of Action in Faith.—

आधिमोक्षिकश्चित्तोत्पादः = *mos-pas-spyod-paḥi sems-bskyed.*[4]

2 The Creative Effort characterized by the purest altruistic tendencies.— शुद्धाध्याशयिकश्चित्तोत्पादः = *lhag-bsam dag-paḥi sems-bskyed.*[5]

3 The Creative Effort at the time of maturity.—

वैपाकिकश्चित्तोत्पादः = *rnam-par-smin-paḥi sems-bskyed*[6]

4 The Creative Effort at the time of the complete removal of the Obscurations.— अनावरणिकश्चित्तोत्पादः = *sgrib-pa spans-paḥi sems-bskyed.*[7]

1 "*In nirmānādi, ādi* refers to the 12 Acts of the Buddha (*mdzad-pa bcu-gñis*)."

2 "The harvest which consists in the happiness and welfare of all living beings."

3 As regards the limits of the 3 last forms of the Creative Effort, the Gser. (I. 131b. 3.) and the Rnam-bśad (59a. 1-2) indicate that they refer to the Stage of the Buddhas, the first being introductory, the second that of the cardinal point, and the third—the state after the termination of the trance, (*sbyor-ba dan dnos dan mjug*).

4 Vasub. has *ādhimokṣiko 'dhimukti-caryā-bhūmau*. This refers not only to the Creative Effort peculiar to the Path of Training (No. 4 accord, to the preceding classification) but likewise to the 3 forms previous to it.

5 Vasub. :—*śuddhādhyāśayikah saptasu bhūmiṣu*—the Creative Effort on the first 7 Stages of the Bodhisattva (N-N-5—11 of the preceding classification).

6 Vasub. :—*vaipākiko'ṣṭamyādiṣu*—on the last 3 Stages (N-N-12, 13, 14).

7 Vasub. :—*anāvaraṇiko buddha-bhūmau.*

This classification, including the factors and the result, is made with respect to the different degrees of the Path, viz. that of the wordly being, that of the Bodhisattva (as a Saint), and that of the Buddha.—

[Abhis. ālokā, MS. 27a. 14-16.]

अयमवश्यं पृथग्जनबोधिसत्त्वतथागतभूमिभेदेन हेतुफलात्मकः प्रभेदो ज्ञेयः। तथा हि सूत्रालंकारे[1]

General Limits: All the varieties just mentioned, in the order given above are counted, beginning with the Stage of Preliminary Activity[2] and ending with the Stage of the Buddha —

इत्यादिकर्मिकभूमिमारभ्य यावद्बुद्धभूमिः संगृहीता इत्यतोऽर्थाधिगमानुक्रमेण यथोक्तानुपूर्व्या इयानेव प्रभेदः।

[Abhis. ālokā, MS., 27a. 5-7.]

[Rnam-bśad, 59a. 2-3.] *sems-bskyed-pahi rab-tu-dbye-ba-ni. las-daṅ-po-pahi sa-nas bzuṅ-ste. saṅs-rgyas-kyi sahi bar-gyis bsdus-pa-yin-no.*

II. The Instructions received by the Bodhisattva. अववादः =*gdams-ṅag.* Kār. I, 22, 23.—(2)

[1. General character, 2. Concordance with the Pañcaviṃśati-sāhasrikā, 3. Varieties :—The 10 kinds of instruction.].

1.

Definition: 1 (In general)—the pure Word which infallibly shows the way to Salvation.

[Don. 4a. 6] *thar-lam ma-nor-bar ston-pahi rjod-byed rnam-dag.*

2 (Especially Mahāyānistic)—The Word which infallibly shows the means of attaining the aim of the Mahāyānistic Creative Effort.

[Ibid.] *theg-chen sems-bskyed-kyi don-du-gñer-bya thob-pahi thabs ma-nor-bar ston-pahi rjod-byed.*

In order to bring to accomplishment the Creative Effort for Enlightenment and the (virtuous) elements which are its outflow, the Bodhisattva, desirous to preserve the virtuous properties which he has acquired and to bring them to further development, receives the instructions concerning the activity (of the Mahāyānist Saint) etc.[3]—

1 Follows the quotation of IV. 2 *cittotpādo'dhimokṣo'sau etc.*

2 Cf. above, the synonyms of the Path of Accumulating Merit.

3 The Sanskrit text is here quite the same as in the summary of Chapter I.

चित्तोत्पादतदाक्षिप्तधर्मनिष्पत्तये संप्राप्तगुणपरिपालनार्थमभिवृद्ध्यर्थं प्रतिपत्त्यादिष्ववादः ।

[Sphuṭ. 10b. 1-2.] *sems-bskyed-pa dan des hphans-pahi chos hgrub-par-bya-bahi phyir yon-tan thob-pa yons-su-bsruṅ-bahi don-gyis mṅon-par-hphel-bar-bya-bahi phyir hdams-pa-ni gdams-ṅag-ste.*

2.

In the Pañcaviṃśatisāhasrikā the passage concerning the Mahāyānistic instructions begins (I. 41b. 2.) *bcom-ldan-hdas ji-ltar-na byaṅ-chub-sems-dpah sems-dpah-chen-po śes-rab-kyi pha-rol-tu-phyin-pa-la spyad-par-byi* =

(Abhis.ālokā, MS. 30a.)

अववादविषयमधिकृत्य पञ्चविंशतिसाहस्रिकायामुक्तम् । कथं भगवन् बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरितव्यम् । भगवानाह । इह शारिपुत्र बोधिसत्त्वो बोधिसत्त्वं तन्नाम च न समनुपश्यतीत्यादि ।

In the Aṣṭasāhasrikā (Rāj. 4. 18—5. 11) the corresponding passage begins with कतमस्यैतद्भगवन् धर्मस्याधिवचनं यदुत बोधिसत्त्व इति । The detailed teaching concerning the Mahāyānistic instructions and the 10 varieties of the latter is not contained in the Aṣṭasāhasrikā

3.

Varieties: A. (from the standpoint of the character of teaching[1]—*gdams-tshul-gyi sgo-nas*)—(1) Instructions अववादः = *gdams-ṅag*, and (2) Methods अनुशासनी = *rjes-su-bstan-pa.*

B. (from the standpoint of the subject-matter, especially referring to this case)[2]—10 varieties, as follows :—

[Abhis. ālokā, MS. 30b. 13.] स पुनर्विषयभेदाद्दशधा ज्ञेयः ।

[Don. 4b. 1.] *skabs hdir brjod-byahi sgo-nas bcu yod-de*[3] :—

1 Don. 4b. 1.—*gdams-tshul-gyi sgo nas.*

2 I.e. to the Mahāyānistic instructions as they are delivered in the Pañcaviṃśati-sāhasrikā-prajñāpāramitā.

3 In connection with these subjects of the Mahāyānistic Teaching, the Tibetan Commentaries contain special investigations of (1) the 2 Aspects of Reality (*samvṛti* and *paramārtha*), (2) the 4 Truths of the Saint, (3) the 3 jewels : Buddha, the Doctrine and the Congregation, etc.

1. The Instructions about the Mahāyānistic Activity

They represent the teaching that, in realizing (the virtuous elements which characterize) the (22) forms of the Creative Mental Effort mentioned before,[1] one must act, having in view both the Absolute and the Empirical Reality,[2] and by taking recourse to the method of non-perception (of separate entities from the standpoint of the Absolute); this method is peculiar only to the Bodhisattva and is not common to the Śrāvakas, etc —

तत्र यथोक्तप्रभेदबोधिचित्तप्रतिपत्तौ संवृतिपरमार्थसत्याविक्रमेण श्रावकाद्यसाधारणानुपलम्भयोगेन वर्तनमिति शिक्षा प्रतिपत्त्यववादः।

[Sphuṭ 10b. 4-5] *byan-chub-kyi sems kyi rab tu dbye-ba ji-skad-bśad-pa bsgrub-pa-la kun-rdzob dan don dam-paḥi bden-pa-las mi-ḥda-bas ñan thos la-sogs-pa dan thun-moṅ-ma-yin-pa mi-dmigs-pahi tshul-gyis ḥjug par byaḥo źes slob-pa sgrub-pa-la ḥdoms-pa*

[Pañc I. 43a 7-8 *de-ltar-na śes-rab kyi pha rol tu-phyin-pa-la spyod pahi byan-chub-sems dpaḥ sems dpah-chen-po-ni, de-bźin-gśegs-pahi śes rab ma-gtogs-par de-ma-yin-paḥi śes-rab ñan-thos dan ran sans-rgyas thams cad-kyi śes-rab-kyi bar-du dmigs su med-pahi ston pa-ñid ñe-bar-bzuṅ-bas zil-gyis-gnon-to*]

2. The Instructions concerning the Four Truths or Principles of the Saint, or the Teaching that—

(a) as regards the Principle of Phenomenal Existence,—Matter and the other elements, which represent the result of the active forces of life, are all of them (relative and) separately unreal (forming one motionless Whole); this undifferentiated Essence and

1 Gser I. 134b. 6.—*byan-chub-kyi sems kyi rab-tu-dbye-ba ñer-gñis snar ji-skad-bśad-par bstan-paḥi dkar-chos ma-lus-pa sgrub paḥi thabs-laho.*

2 Lit. "without deviating from the Absolute and the Empirical Reality." Gser. I. 135a. 12.—*spyod-pa po spyad-bya spyad-ḥbras spyod-pa ran-gi ṅo-bo bzlog-zla don-bcas-pa de-kho-nar mi dmigs-pa dan tha-sñad du sgyu-ma lta-bur dmigs paḥi tshul-gyis-te de-yan kun-rdzob daṅ don-dam-pahi bden-pa-las etc.*

"Through the non-perception from the standpoint of the Absolute, of the essential nature of the person who acts, the object of action, the result and the action itself, as well as the counterparts of these and on the other hand, by perceiving, from the standpoint of conventional reality, everything as resembling an illusion."

3 The Sanskrit text is an extract from the Abhis. ālokā, MS. 30b. 12 sqq.

the Climax of Wisdom (which cognizes it) are identical in the aspect of the Absolute.[1]—

दुःखे फलभूतरूपादिशून्यताप्रज्ञापारमितयोस्तथतारूपत्वादैकात्म्यमिति।

[Sphuṭ. 10b. 5-6.] *sdug-bsṅal-la gzugs-la-sogs-pa ḥbras-bur-gyur-paḥi stoṅ-pa-ñid daṅ śes-rab-kyi-pha-rol-tu-phyin-pa dag de-bźin-ñid-kyi no-bor raṅ-bźin gcig-go źes-bya-ba daṅ.*[2]

(b) as concerns the Principle of the Driving Force (or the cause of Phenomenal Existence,—there is no difference between the Principle of Non-substantiality (as the unique Ultimate Essence) and the material elements etc. which represent the cause (of Phenomenal Existence). From such a point of view, Matter and the other elements are not liable to origination and annihilation and can be neither defiling nor purifying.—

समुदये शून्यताहेतुभूतरूपाद्योरव्यतिरिक्तत्वेन रूपादिर्न समुदयनिरोधसंक्लेशव्यवदानधर्म इति।

[Sphuṭ. 10b. 6-11a. 1.] *kun-ḥbyuṅ-ba-la stoṅ-pa-ñid daṅ gzugs-la-sogs-pa rgyur-gyur-pa dag tha-mi-dad-pa-ñid-kyis gzugs-la-sogs-pa-ni kun-ḥbyuṅ-ba daṅ. ḥgog-pa daṅ kun-nas-ñon-moṅs-pa daṅ rnam-par-byaṅ-baḥi chos-can ma-yin-no źes-bya-ba daṅ.*[3]

(c) as concerns the Principle of Extinction (or Cessation, of Phenomenal Existence), the

1 Cf. Dignāga's Astasāhasrikā-pindārtha (quoted in the Abhis. ālokā, MS. 3b. 4-5).—*prajñā-pāramitā jñānam advayam sa tathāgataḥ jñānam advayam* is *grāhya-grāhaka-rahitam.*

2 Pañc. I. 47b. 4 sqq.—*gsol-pa. bcom-ldan ḥdas byaṅ-chen* (the usual abbreviation for *byaṅ-chub-sems-dpaḥ sems-dpaḥ-chen po* = *bodhisattva-mahāsattva*; it will be used in similar quotations) *gzugs stoṅ-pa-ñid-la brtson-na brtson źes byaḥo* etc.—"The Bodhisattva, the Mahāsattva will (properly) exert himself in the field of the Climax of Wisdom, if he exerts himself in (the meditation upon) the non-substantiality of Matter." (This is followed by similar indications with regard to the other 4 groups of elements, etc.).

3 Pañc. I. 48b. 2-6—*gzugs skye-baḥi chos-can nam ḥgag-paḥi chos-can-du yaṅ-dag-par rjes-su mi-mthoṅ-ṅo.........gzugs kun-nas-ñon-moṅs-paḥi chos-can-nam rnam-par-byaṅ-baḥi chos-can yaṅ-dag-par rjes-su mi-mthoṅ-ṅo*—"He (the Bodhisattva) must not perceive that matter can become originated or that it is liable to destruction...that matter is endowed with the qualities of a defiling or a purifying element" etc. etc. up to 48b. 6.—*de ciḥi-phyir źe-na? raṅ-bźin stoṅ-pa-ñid-kyi-phyir.*—"Why that? Because (all these elements) are by their nature (separately) unreal."—

Unique Monistic Essence which represents the negation, the non-substantiality (of all separate entities) is not liable to origination, annihilation, defilement, purification, increase, or loss. (In the aspect of this unique essence), Matter (as a separate entity) does not exist, there can be no origination of the force of Ignorance (through which Phenomenal Life is conditioned), nor any annihilation of it . . . ., neither does there exist the Buddha (as a separate entity),[1] or Enlightenment (as a real removal of the Obsecurations).[2]

निरोधे शून्यतायामुत्पादनिरोधसंक्लेशव्यवदानहानिवृद्धयादिरहितायां रूपं यावन्नाविद्योत्पादो नाविद्यानिरोधो न बुद्धो न बोधिरिति ।

[Sphuṭ. 11a. 1-2.] *ḥgog-pa-la ston-pa-ñid sḳye-ba daṅ ḥgag-pa daṅ ḳun-nas-ñon-mons-pa daṅ rnam-par-byaṅ-ba daṅ ñams-pa daṅ ḥphel-ba-la-sogs-pa daṅ-bral-ba-la-ni. gzugs med-pa-nas ma-rig-pa sḳye-ba yaṅ med. ma-rig-pa ḥgag-pa yaṅ med. saṅs-rgyas ḳyaṅ med. byaṅ-chub-ḳyi bar-du yaṅ med-do źes-bya-ba daṅ.*[3]

(d) As concerns the Principle of the Path,—the person of the Bodhisattva can be neither really endowed with the 6 Transcendental Virtues (which are the essential factors of the Path), nor really devoid of them; [4] the non-substantiality of the internal elements etc.[5] (i.e. of the person of the Bodhisattva)[6] has, from the

1 Rnam-bśad, 64a. 5.—*ḳhyad-par-rtogs-pa saṅs-rgyas ḳyaṅ med*—the Buddha as a special (separate) cognizing principle does not exist

2 Ibid. *spaṅs-pa byaṅ-chub-ḳyi bar-du yaṅ med.* . —Enlightenment as the removal (*prahāna*, of the Obscurations) does not exist (as a separate entity).

3 Pañc. I. 49a. 6 sqq. *Śā-rihi bu stoṅ-pa-ñid gan yin-pa de-ni mi-sḳye mi-ḥgag-ciṅ ḳun-nas-ñon-moṅs-par-hgyur-ba med. rnam-par-byaṅ-ba med-la ḥgrib-pa med ciṅ ḥphel-ba med-pa-ste. . . de-la-ni gzugs-med-do.*—"O Śāriputra, that which represents the Essence of Non-substantiality can neither become originated nor can it disappear, it can be neither defiling nor purifying; it can neither become diminished, nor can it increase, etc. etc.

4 Rnam-bśad. 64b. 1.—*byaṅ-sems bdag-ñid bsgom-bya sgom-byed-du bden-par ma-grub-pas ldan-pa ma-yin*—"the Bodhisattva's person is not endowed with them since the object of meditation and meditator have no separate reality." *bahirdhā-śūnyatādibhiḥ* indicates the other "Gates of Liberation" i.e. *animitta* and *apraṇihita*.

5 The word *ādi* in *adhyātma śūnyatādīnām* and *bahirdhā-śūnyatādibhiḥ* indicates the other "Gates of Liberation" i.e. *animitta* and *apraṇihita*

6 Luṅ 48b. 6.—*naṅ sbyor-ba-po stoṅ-pa-ñid.*

standpoint of the Absolute, no real relation to the non-substantiality of the external elements (i.e of the sphere of action) and at the same time cannot be considered as completely devoid of any such relation[1]; the Bodhisattva is not really counted with the limit of Saṃsāra from which he departs, and with that of Nirvāṇa into which he intends to pass.—The activity of the Bodhisattva must be characterized by such a cognition of the 4 Principles of the Saint.

मार्गे दानादिपारमितादिभिरात्मनोऽध्यात्मशून्यतादीनां वा बहिर्धा-शून्यतादिभिः पूर्वान्तपरान्तयोश्च परस्परं न युक्तायुक्तत्वेन प्रतिपत्तिरित्युपदेशः सत्याववादः ।

[Sphuṭ. 11a. 3-5.] *lam-la sbyin-pa-la-sogs-paḥi pha-rol-tu-phyin-pa dan bdag-ñid dam nan-ston-pa-ñid-la-sogs-pa-ni phyi-ston-pa-ñid-la-sogs-pa dan. snon-gyi mthaḥ dan phyi-maḥi mthaḥ dag phan-tshun ldan-pa dan mi-ldan-pa-ma-yin-pa-ñid-du sgrub-bo źes ston-pa bden-pa-la ḥdoms-pa dan.*[2]

3. The Instructions concerning the Three Jewels, or the Teaching that—

(a) as regards the J e w e l o f t h e B u d d h a ,—the latter (as the cognizing Principle) and the perfect Supreme Enlightenment (as the full realization of the Ultimate Essence) have one essence from the standpoint of the Absolute; in such an aspect the Special Omniscience of

1 This refers to the aspects of the Path which are known as "the Method" (*nyāya=rigs pa*) and "the Activity" (*pratipatti=sgrub-pa;* Rnam-bśad 64b. 2).

2 Pañc. I. 50b. 2—*sbyin-paḥi pha-rol tu-phyin-pa-la brtson źes-bya-ba ham mi-brtson źes-bya-bar yan dag-par rjes-su mi-mthon-no. tshul-khrims-kyi pha-rol-tu-phyin-pa la,* etc. etc.—"(the Bodhisattva) must not perceive that he really does or does not exert himself in the practice of the Transcendental Virtue of Charity. He must not perceive etc. etc. (similar indications with regard to all the other 5 virtues)."—Ibid. 51a. 5.—*ston-pa-ñid-la ston-pa-ñid-kyis sbyor-bar mi-byed-do*—"one must not establish a real connection between the non-substantiality (of the Bodhisattva's person) and the non-substantiality (of the elements that are intuited by him), etc. etc. (similar passages concerning *animitta* and *apraṇihita*)."—Ibid. 51b. 2. *gzugs dan snon-gyi mthar sbyor bar mi-byed-do*—"One must not affirm that matter has some relation to the limit of Saṃsāra (lit. "the beginning"), etc.—

the Buddha, which characterizes Buddhahood,[1] cannot be perceived as a separate reality; it is impossible to put the corporeal frame (of the Buddha) etc. in a real connection with Omniscience (so that the Omniscient Buddha could appear as a real individual endowed with material elements etc.). In such a manner the ultimate identity of subject and object [2] becomes realized.—

बुद्धे बुद्धबोध्योरेकलक्षणत्वेन बुद्धकारकधर्मलक्षणसर्वाकारज्ञतायामनुपलम्भे रूपाद्ययोजनेनालम्ब्यालम्बकसमताज्ञानमिति ।

[Sphuṭ. 11a. 5-6.] *sans-rgyas-la sans-rgyas daṅ byaṅ-chub-dag mtshan-ñid gcig-pa-ñid-kyis sans-rgyas-su byed-paḥi chos-kyi mtshan-ñid rnam-pa thams-cad-mkhyen-pa-ñid mi-dmigs-pa-la gzugs-la-sogs-pa mi-sbyor-bar dmigs-par-bya-ba daṅ dmigs-par-byed-pa mñam-pa-ñid-du śes-pa źes-bya-ba daṅ.*[3]

(b) as regards the J e w e l o f t h e D o c t r i n e or the Highest Truth,—the latter, as comprised in the 3 forms of Omniscience (the subjective part), is taken in the aspect of its relation to the objects of cognition, the antidotes (of defilement) and the various aspects. Owing to this relative character, all the said elements are devoid of a real essence of their own.—

धर्मे त्रिसर्वज्ञतासंगृहीतसमस्तवस्तुप्रतिपक्षाकारसंग्रहैः सर्वधर्माणां संगृहीतानां निःस्वभावतेति ।

[Sphuṭ. 11a. 6-b.1.] *chos-la thams-cad-mkhyen-pa-ñid gsum-gyis bsdus-paḥi gźi daṅ gñen-po daṅ rnam-pa mthaḥ-dag bsdus-pa-dag-gis bsdus-paḥi chos thams-cad ṅo-bo-ñid-med-do źes-bya-ba daṅ.*[4]

1 Lit. "which is characterized as the element that makes one a Buddha."

2 The Buddha as the subjective (*ālambaka*) and Enlightenment as the objective (*ālambya*) part.

3 Pañc. I. 52a. 6-7.—*Śā-rihi bu byan-chen śer-phyin-la spyod-pahi tshe gzugs dan thams-cad-mkhyen pa-ñid-du sbyor-bar mi-byed* —"O Śāriputra, the Bodhisattva, when he acts in the fields of the Climax of Wisdom, must not put matter in a real connection with Omniscience Matter is not to be perceived as a separate reality (as an attribute of the Omniscient).

4 Pañc. I. 53b. 8-54a. 1.—*Śā-rihi bu gźan yaṅ byan-chen śer-phyin-la spyod pahi tshe. gzugs dnos-po-yod ces-bya-bar mi-sbyor-ro. gzugs dṅos-po-med ces-bya-bar mi-sbyor-ro*—"O Śāriputra, the Bodhisattva who acts in the field of the Climax of Wisdom, must not affirm that matter does exist as an independent reality. Neither must he affirm that it has no existence whatever".—Further on (55a.

(c) as regards the Jewel of the Congregation,—it consists of the Saints who have attained the Irretrievable State. With the exception of the (Mahāyānistic) Arhat (i.e. the Buddha) who is to be regarded as the Jewel of the Buddha,—we have the Saints who have attained the first 3 results of Saintliness and the candidates (for all the four). These are the 7 great beings, to which an eighth, viz. the Pratyeka-buddha is added. Otherwise, if classified moreover from the standpoint of a more feeble or a more acute intellectual faculty etc., there are altogether 20 varieties (which are demonstrated below). Now, from ultimate standpoint this Congregation of Saints (is included in the Jewel of the Buddha[1] and) has no real origination of its own.—

सङ्घे बुद्धरत्नान्तर्गतत्वेनार्हद्बाह्येषु फलस्थप्रतिपन्नकभेदेन सप्तसु महापुरुषेषु प्रत्येकबुद्धेन सहाष्टसु मृदुतीक्ष्णेन्द्रियादिभेदेन विंशतिसंख्यावच्छिन्नेष्ववैवर्तिकसंघेष्वनुत्पादतया प्रवृत्तिरित्युपदेशो रत्नत्रयाववादः ।

[Sphuṭ. 11b. 1-3.] *dge-ḥdun-la sańs-rgyas dkon-mchog-gi khońs-su-gtogs-pa-ñid-kyis dgra-bcom-pa ma-gtogs-pa ḥbras-bu-la gnas-pa dań źugs-paḥi bye-brag-gis skyes-bu-chen-po bdun-po rań-sańs-rgyas dań-lhan-cig brgyad-po dbań-po rtul-po-la-sogs-paḥi bye-brag-gis grańs ñi-śur ḥchad-pa. byań-chub-sems-dpaḥ ḥphags-pa-slob-pa phyir-mi-ldog-pa-rnams-la skye-ba-med-pa-ñid-du ḥjug-par-byaḥo źes luń-ḥbog-pa dkon-mchog gsum-la ḥdoms-pa.*[2]

4. THE INSTRUCTIONS RE. THE ABSENCE OF ATTACHMENT, or the teaching about the separate unreality of the body etc. (It is directed against the) imputed views that the Bodhisattva who manifests his energy in bringing to accomplishment the aim mentioned before, can take liberty in his corporeal, (oral or mental) acts.—

7-8) we have a very pregnant expression of the monistic idea: *byań-chen śer-phyin-la spyod-pa-ni chos gań-la yań tha-dad-pa-ḥam bye-brag-gam khyad-par-du lta-ba-med.*—"The Bodhisattva who acts etc. does not perceive any element of existence as separate, differentiated, or having special distinctions."

1 Cf. Uttaratantra, Translation, p. 144, note 7. (quotation from the Dar-ṭīk.).

2 In connection with the *ratna-traya-avavāda*, the Tib. Comm. gives a characteristic of the 3 Jewels acc. to the Uttaratantra. Cf. Translation, pp. 131, 132 sqq.

आरब्धवीर्यतया यथोक्तार्थानुष्ठानं प्रति[1] कायादिसुखाह्लिकत्वेन क्वचिदभिनिवेशः स्यादित्यसक्तौ कायादिनिःस्वभावत्वोपदेशोऽववादः।

[Sphuṭ. 11b. 3-4.] *brtson-ḥgrus brtsams-pa-ñid-kyis ji-skad-bśad-paḥi don-la nan-tan-byed-pa-la. lus-la-sogs-paḥi bsod-ñams-ñid-kyis la-la mṅon-par-źen-par ḥgyur-bas ma-źen-pa-la lus-la-sogs-pa ṅo-bo-ñid-med-par bstan-paḥi ḥdoms-pa*[2]

5. The Instructions regarding the absence of lassitude or the teaching that one must not become possessed of conceit in regard to (any of the elements constituting one's personality as) matter etc., and ending with Supreme Enlightenment itself. This teaching has in view the case when (the Bodhisattva) becomes possessed of fatigue and fear if, notwithstanding the practice (of meditation) during a long period of time, the desired aim does not become realized.—

दीर्घकालाभ्यासे कृतेऽपीष्टार्थानिष्पत्तौ त्रासमयः परिखेदः स्यादित्यपरिश्रान्तौ रूपादिसम्यक्संबोधिरमननतया[3] देशनाववादः।

[Sphuṭ 11b. 5-6] *dus yun-riṅ-mo-źig-tu goms-par-byas-kyaṅ ḥdod-paḥi don ma-grub-na dṅaṅ-baḥi ran-bźin-can yoṅs-su skyo-bar ḥgyur-bas yoṅs-su-ṅal-ba-med-pa-la gzugs-la-sogs-pa nas yaṅ-dag-par rdzogs-paḥi byaṅ chub-kyi bar-la rlom-pa-med-pa-ñid-du bstan-paḥi gdams-ṅag.*[4]

1 In the Minaev MS the following is omitted. The text is restored acc. to the Tibetan version.

2 Pañc. I 66b. 5.—*bcom-ldan-hdas byaṅ-chen-gyi lus-kyi las kha-na-ma-tho-ba daṅ-bcas-pa-daṅ nag-gi-las kha-na-ma-tho-ba daṅ-bcas-pa daṅ yid-kyi las kha-na-ma-tho-ba dan bcas-pa gaṅ lags*—"O Lord of what kind are the improper corporeal, the improper oral, and the improper mental acts of the Bodhisattva? Ibid, 67a. 8.—*gaṅ-gi-tshe byaṅ-chen lus mi-dmigs-pa daṅ ṅag daṅ sems mi-dmigs-pa dehi tshe-na*, etc.—"At the time when the Bodhisattva does not perceive (the separate reality of) body, speech, and mind," etc. etc.

3 The MS. omits the whole passage. Text restored acc. to Tib.

4 Pañ. I. 68a. 2.—*bcom-ldan-ḥdas-kyis bkah-stsal-ba. nam byaṅ-chen śer-phyin-la-spyod-paḥi tshe gzugs-la rlom-sems-med-pa.* "The Bodhisattva who acts in the field of the Climax of Wisdom can by no means have any conceit in the regard of the material elements," etc. etc. (The same repeated in regard to the remaining 4 *skandhas* etc.)

6. The Instructions re the Indispensable Factors for mastering the Mahāyānistic Path, or the teaching that all the elements have, essentially no real origination (from the standpoint of the Absolute). This teaching is intended for the case if, in searching for instructions concerning the Path,—with regard to each topic separately,—from all the Buddhas and Bodhisattvas located in the 10 quarters of the sky, one becomes depressed at heart (thinking it impossible to receive all the necessary instructions)[1]—

दशदिगवस्थितबुद्धादिभ्यः प्रत्यर्थं मार्गोपदेशे मृग्यमाणे चित्तावलीनता स्यादिति प्रतिपत्संपरिग्रहे धर्माणां प्रकृत्याजातत्वेन शिक्षणमववादः ।

[Sphuṭ. 11b. 6-12a. 1.] *phyogs bcu-na bźugs-paḥi saṅs-rgyas-la-sogs-pa-las don-re-reḥi phyir lam-gyi luṅ-nod-par-bya-na sems źum-par-ḥgyur-bas lam yoṅs-su bzuṅ-ba-la chos-rnams raṅ-bźin-gyis ma-skyes-pa-ñid-du bslab-paḥi gdams-ṅag.*[2]

7. The Instructions about the Five Kinds of Vision, viz., (a) the eye of flesh (i.e. ordinary human vision), (b) the sight of the gods which is the fruit of previous virtue, (c) the sight of analytic wisdom, (d) the vision of the Truth, and (e) the sight of the Buddha. These have for their objects, respectively: (a) the separate differentiated objects,[3] (b) the death and rebirth of all the living

1 Sic. acc. to Luṅ I. 157b 4-5 and Rnam-bśad, 68b 5.

2 Luṅ 157b 5.—If one is possessed of the knowledge that all the elements of existence are not subjected to origination (one can remain completely impassible) and can, whilst sitting in one place in a cross-legged posture, perceive all the 10 regions of the world and hear the Doctrine from the Buddhas.—Pañc. I. 69a. 7-8.—70a. 5.—*Śā-riḥi bu byaṅ-chen ye-śes delta-bu dan-ldan-pas-ni, śar-phyogs-kyi ḥjig-rten-gyi khams Gaṅgāhi kluṅ-gi bye-ma-sñed-kyi de-bźin-gśegs pa dgra-bcom-pa yaṅ-dag-par-rdzogs-paḥi sans-rgyas Gaṅgāhi kluṅ-gi bye-ma-sñed kyaṅ mthoṅ-ṅo chos kyaṅ ñan-no*—"O Śāriputra, the Bodhisattva, the Mahāsattva who is endowed with such a kind of Wisdom, perceives in the eastern districts which are innumerable as the sands of the Ganges, the Tathāgatas, the Arhats, the Perfect Supreme Buddhas whose number is likewise equal to that of the sands of the Ganges, and hears the Doctrine from them," etc. (following the same in regard to the Buddhas of the southern, the western district, etc.).

3 This "fleshly eye" is likewise of a supernatural character; it is possessed by the Bodhisattva who perceives with it the separate objects at the distance of 100 *yojanas* and more, and (in a higher state of development), all the gross and subtle forms in the 3000 thousands of worlds (Rnam-bśad. 69a. 2.).

beings, (c) all the elements of existence as intuited directly without any constructive thought, (d) the faculty of understanding peculiar to the different kinds of Saints, and (e) the full intuition of all the elements of existence in all their aspects.—All these 5 forms of vision are to be perceived, from the standpoint of the Absolute, as unique and undifferentiated.—

मांसवैपाकिकदिव्यप्रज्ञाधर्मबुद्धचक्षुषां यथासंख्यं प्रतिनियतवस्तुसर्वसत्त्वच्युत्युपपत्तिसर्वधर्माविकल्पनसर्वार्यपुद्गलाधिगमसर्वाकारसर्वधर्माभिसंबोधविषयाणां तथतैकत्वेन प्रतिपत्तिरिति शिक्षणं पञ्चचक्षुरववादः ।

[Sphuṭ. 12a. 1-4.] *śaḥi daṅ rnam-par-smin-pa-las byuṅ-baḥi lhaḥi daṅ śes-rab daṅ chos daṅ sans-rgyas-kyi spyan grańs-ji-lta-ba-bźin-du dnos-po so-sor ńes-pa daṅ sems-can thams-cad-kyi ḥchi-ḥpho-ba daṅ skye-ba daṅ. chos thams-cad-la rnam-par-mi-rtog-pa daṅ. ḥphags-paḥi gaṅ-zag thams-cad rtogs-pa dan chos thams-cad rnam-pa-thams-cad-du mṅon-par rdzogs byan-chub-paḥi-yul-can-rnams de-bźin-ñid-du gcig-pa-ñid-du bsgrub-bo źes slob-pa spyan lna-la ḥdoms-pa.*[1]

1 Pañc I. 70a 5 sqq —*byan-chen śer-phyin-la spyod-pahi tshe mig lna rab-tu-thob-pa dan yońs-su sbyon-ba yod-de lṅa gan źe-na. hdi-lta ste. śahi mig daṅ lhahi mig dan. ses-rab-kyi mig daṅ chos-kyi mig daṅ, sans-rgyas-kyi mig-go* —"The Bodhisattva, when he acts in the field of the Climax of Wisdom, becomes possessed of the 5 kinds of vision and brings them to perfect purification —What are these five?—They are as follows. the eye of flesh, the sight of the gods, the vision of analytic wisdom, the vision of the Truth and the sight of the Buddha."—

In regard to each of the 5 forms of vision we have separately:—

a The eye of flesh—Pañc. 70a 7 b. 1.—*Śā-rihi bu byan-chen-gyi śahi mig-gis dpag-tshad brgya mthon-ba yod-do... ...etc.* up to *stoṅ-gsum-gyi stoṅ-chen-pohi hjig-rten-gyi khams mthoṅ-ba yod-do*—"O Śāriputra, the Bodhisattva's eye of flesh can perceive at the distance of 100 *yojanas*". . . .etc. up to "and can perceive the 3000 thousands of worlds."

b The sight of the gods—Ibid 70b. 5, 6.—*sems can-rnams-kyi hchi-hpho-ba daṅ skye-ba rab-tu śes-so* —"(The Bodhisattva who is possessed of the vision of the gods) has a perfect knowledge as regards the death and the birth of the living beings."—

c The vision of analytic wisdom.—Ibid. 71a. 3.—*chos gaṅ-yaṅ mi-śes-pa med*, etc.—"There exists no elements of existence whatever, which the Bodhisattva could not be able to cognize"—

[The limits of the 4 kinds of vision are: (a) of the "eye of flesh"—beginning with the Path of Accumulating Merit, (b) of the sight of the gods—beginning with the Path of Training, (c) of the vision of analytic wisdom—beginning with the Path of Illumination, (d) of the vision of the Truth—beginning with the same Path in the state after the termination of the trance, and (e) of the sight of the Buddha,—on the Stage of the Buddha with a subservient degree, beginning with the 8th Stage.—

Rnam-bśad. 69a. 4-6.—*śaḥi spyan tshogs-lam-nas daṅ. lhaḥi spyan sbyor-lam daṅ. śes rab-kyi spyan mthoṅ-lam daṅ. chos-kyi spyan mthoṅ-lam rjes-thob-nas daṅ. saṅs-rgyas-kyi spyan saṅs-rgyas-kyi sa daṅ. rjes-mthun-pa sa brgyad-pa-nas yod.*]

8. THE INSTRUCTIONS RE. THE SIX SUPERNATURAL FACULTIES.

These are: (a) miraculous power, (b) the audition of the gods, (c) the knowledge of the mind of others, (d) the remembrance of previous states of existence, (e) the sight peculiar to the gods which is produced by the force of concentrated trance, and (f) the knowledge by means of which all the defiling elements are extirpated.—The functions of these 6 faculties manifest themselves, respectively, in (a) shaking the earth and other (miraculous acts), (b) the capacity of hearing the most subtle sounds in all the regions of the world and all the other (sounds as well), (c) the full cognition of the minds of other living beings that are possessed of passion, etc. (those that are free from passion, possessed of hatred, free from hatred, etc.) (d) the recollection of numerous previous births, of oneself and of other living beings, (e) the perception of all visible forms, and (f) the removal of the Obscurations

d The vision of the Truth. Ibid. 71a. 7-b. 7.—*byaṅ-chen-gyi chos-kyi mig-gis. gaṅ-zag ḥdi-ni naṅ-baḥi rjes-su-ḥgro-ba. gaṅ-zag ḥdi-ni chos-kyi rjes-su-ḥgro-ba*.........etc. up to *gaṅ-zag ḥdi-ni dgra-bcom-paḥo źes-bya-bar rab-tu-śes-te*—"The vision of the Truth of the Bodhisattva perceives that such and such an individual is a follower of Buddhism, that such and such an individual acts accordnig to the Doctrine".........etc. up to "and that such and such an individual is an Arhat," etc.

e The sight of the Buddha. Ibid. 73b.1.—*byaṅ-chub-kyi sems-kyi rjes-la. rdo-rje-lta-buḥi tiṅ-ṅe-ḥdzin-la mñam-par-bźag-nas rnam-pa-thams-cad-mkhyen-pa-ñid thob-par byed-de.*—"After having made the Creative Effort for Enlightenment, one becomes merged in the Stage of Trance called the "thunderbolt-like," and attains the Omniscience in regard to all the aspects of existence."—

of Moral Defilement and of Ignorance.—But, from the standpoint of the Absolute, all these 6 faculties are to be perceived as quiescent from the outset.—

ऋद्धिदिव्यश्रोत्रपरचित्तज्ञानपूर्वनिवासानुस्मृत्याभिसंस्कारिकदिव्यचक्षुरास्रवक्षयज्ञानाभिज्ञानां यथासंख्यं पृथिवीकम्पनादिसर्वलोकधातुस्थसूक्ष्मेतर[1]-शब्दश्रवणसरागादिपरचित्तपरिज्ञानस्वपरपूर्वानेकजात्यनुस्मरणसर्वरूपदर्शनक्लेशज्ञेयावरणप्रहाणकारित्राणामादिशान्तत्वेनावबोध इति देशना षडभिज्ञावादः ।

[Sphuṭ. 12a. 4-b. 1.] *rdzu-ḥphrul daṅ. lhaḥi rna-ba daṅ. gźan-gyi sems śes-pa daṅ. sṅon-gyi nas rjes-su-dran-pa daṅ. mṅon-par-ḥdu-byed-pa-las-byun-baḥi lhaḥi mig daṅ. zag-pa zad-pa śes-paḥi mṅon-par śes-pa sa gyo-ba-la-sogs-pa daṅ. ḥjig-rten-gyi khams thams-cad-na-gnas-paḥi sgra chuṅ-ṅu daṅ cig-śos thos-pa daṅ. gźan-gyi sems ḥdod-chags daṅ-bcas-pa-la-sogs-pa yons-su-śes-pa daṅ. raṅ daṅ gźan-gyi tshe-rabs sṅa-ma du-ma rjes-su-dran-pa daṅ. gzugs thams-cad mthon-ba daṅ. ñon-mons-pa daṅ śes-byaḥi sgrib-pa spon-bar-byed-pa-rnams gzod-ma-nas źi-ba-ñid-du rtogs-par-byaḥo źes ston-pa mṅon-par-śes-pa drug-la ḥdoms-pa.*[2]

1 The Minaev MS. of the Abhisālokā has here : *sūkṣmatara-śabda* This reading could suit as well "In hearing the most subtle sounds (in all the regions of the world)" .But the Tibetan version (*sgra chun-nu dan cig-śos*) shows us that we must read : *sūkṣma-itara-śabda* (*cig śos = itara;* Cf my Index to the Nyāyabindu, Part II, p. 26).

2 Pañc. I. 74a 1 —*Śārihi bu śer-phyin-la spyod-pahi byan-chen-n: mṅon-par-śes-pahi pha-rol-tu-phyin-pa rab-tu-hthob-ste.*—"O Śāriputra, the Bodhisattva, the Mahāsattva who acts in the field of the Climax of Wisdom, becomes possessed of the climax of supernatural faculty —

In regard to each of the faculties we have, separately :—

a Concerning the miraculous power (*rddhi= rdzu-ḥphrul*) : Ibid. 74a. 1-2 —*rdzu-ḥphrul-gyi rnam-pa du-ma ñams-su myoṅ-bar-byed-do de ni sa chen po ḥdi yaṅ rab-tu-gyo-bar-byed-do.*—"He enjoys his miraculous power of which there are many forms. He causes to tremble even this great earth."—

Ibid. 74a. 5-6.—*rduzu-ḥphrul des rlom-sems-su hgyur-ba med-do. de cihi-phyir źe-na. raṅ-bźin-gyis ston-pa daṅ. raṅ-bźin-gyis dben-pa daṅ. raṅ-bźin-gyis ma-skyes-pahi-phyir.*—"But he must not become possessed of conceit in regard to this miraculous power. Why that? Because it is devoid of a real essence of its own".........etc. etc.

b Concerning the audition of the gods: Ibid. 74a. 8.—*de lhahi rna-bahi khams rnam-par-dag pa mi-las-ḥdas-pas lha daṅ mi gñis-kaḥi sgra thos-te.*—"By means of the superhuman

9. THE INSTRUCTIONS RE THE PATH OF ILLUMINATION

This Path has for its object the 4 Truths or principles of the saint and consists essentially of the 16 moments, viz. the forms of Perseverance[1] and of resulting cognition concerning the Doctrine,[2] and the corresponding introspective forms.[3] The Yogin who cognises the un-

element of audition that is peculiar to the gods, he hears the sounds of both gods and men."—74a 8-b 1. *lhahi rna-bahi khams des bdag-ni sgra ñan ces-bya-bar rlom-sems-su-hgyur-ba med-do de-ni hdi-ltar des ran-bźin stoṅ-pa dan* ... "But he must not give way to conceit, thinking · I am endowed with the faculty of audition of the gods and can hear the (different) sounds.—Indeed this faculty is devoid of a real essence of its own" etc etc

c Concerning the knowledge of the minds of other living beings ibid 74b 3—*gan-zag pha-rol-gyi sems sems-kyis yan-dag-pa ji-lta-ba-bźin-du rab-tu-śes so hdod-chags daṅ-ldan-pahi sems* ....etc —"With his mind he perfectly cognizes the minds of other living beings, that they are possessed of passion" ......etc.

d Concerning the remembrance of previous states of existence · Ibid. 75b 5 *deni sṅon-gyi gnas rjes-su-dran-pa mnon-du-bya-bahi mṅon-par-śes-pahi ye-śes rnam-pa du-ma mnon par-bsgrub-stc. Śems gcig kyan rjes-su-dran-pa-nas sems brgyaḥi bar-du yan rjes-su dran-no.*—"He makes manifest the Knowledge owing to which the place of former residence is clearly remembered. And as he possesses such a recollection in regard to one mind, in the same manner he remembers (the previous states of) a hundred minds". .

e Concerning the sight of the gods Ibid 76a. 4—*de-ni lhahi mig rnam-par-dag-pa mi-las-hdas-pas sems-can hchi-hpho ba daṅ skye-ba daṅ kha-dog sdug-pa daṅ. kha-dog mi-sdug-pa daṅ. bzaṅ-ba daṅ etc.*—"He, with the perfectly pure superhuman faculty of vision that is peculiar to the gods, perceives the death and rebirth of the living beings, the handsome forms, the ugly forms, the good, the bad"........ etc.

f Concerning the Knowledge conducive to the extirpation of defilement: Ibid. 76b 4.—*de-ni zag-pa zad-pa mṅon-du-bya-bahi mṅon-par-śes-pahi ye-śes mṅon-par bsgrub*.........etc.—"He makes manifest that supernatural Knowledge which brings about the annihilation of the defiling forces" .... 76-b 7.—*de bdag-gis rab-tu-śes-so źes-bya-bar rlom-sems med-do. de-yaṅ hdi-ltar raṅ-bźin stoṅ-pa daṅ* ....—"But he must not become possessed of conceit, thinking :—I have such a power of cognition.—Indeed (this knowledge) is devoid of a real essence of its own". .... etc.—

1 *kṣānti = bzod-pa.* 2 *dharma-jñāna = chos-śes.*

3 *anvaya jñāna-kṣānti* and *anvaya-jñāna.* Cf. below, Chapters II and III.

reality of all the separate elements of existence, meditates over this Path as the antidote against the points that are to be shunned.[1] Himself, he is free from all imputed views (regarding the Path as a separate reality), just as a magician who produces illusionary forms (does not admit the reality of the apparitions called forth by him).[2]

चतुःसत्यसंगृहीतषोडशक्षणस्वभावं दर्शनमार्गं धर्मान्वयज्ञानक्षान्तिज्ञाना-त्मकं सर्वधर्मनिःस्वभावावबोधेन मायाकार इव सर्वत्रानभिनिवेशमूर्तिस्तत् प्रहातव्यवस्तुप्रतिपक्षत्वेन योगी विभावयतीति देशना दर्शनमार्गविवादः ।

[Sphuṭ. 12b. 1-3] *mthoṅ-baḥi lam bden-pa bźis bsdus-pa skad-cig-ma bcu-drug-gi ṅo-bo-ñid chos daṅ rjes-su-śes-paḥi bzod-pa daṅ śes-paḥi bdag-ñid-la rnal-ḥbyor-pa chos thams-cad ṅo-bo-ñid-med-par rtogs-pas sgyu-ma-mkhan-bźin-du thams-cad-la mṅon-par-źen-pa med-paḥi lus-can des spaṅ-bar-bya-baḥi dṅos-poḥi gñen-po-ñid-du rnam-par-sgom-par-byed-do źes-ston-pa mthoṅ-baḥi lam-la ḥdoms-pa.*[3]

10 The Instructions concerning the Path of Concentrated Contemplation.

Just as it is impossible to establish (from the standpoint of the Absolute) an essential difference between the active principle (of the Path) and the immutable principle (of the negation or extinction of Phenomenal Existence)[4] in regard to each other,—similarly the Paths of Illumination and of Concentrated Contemplation cannot be regarded as two separate entities, inasmuch as there is no difference regarding the object of these Paths, viz., the (Absolute) reality which is first intuited on the Path of Illumination.[5] The Path of Concentrated Contemplation, accordingly, cannot appear as having a real essence of its own. (From the empirical standpoint), however, this Path is to be meditated over as the antidote against the points that are to be shunned by it. (In such an aspect it appears) as causally dependent (on the Path of Illumination).—

1 The defiling forces which are produced by imputed views (*parikalpita - kun-btags*).

2 Lun. I. 163a. 3-4.

3 Pañc. I. 84a. 6-7.—*Rab-ḥbyor khyod byaṅ-chen-rnams-la śer-phyin la brtsams-te....... .spobs-pa bskyed-cig.*—"O Subhūti, thou must have a sudden full and clear knowledge as regards the Bodhisattvas who act ..etc"

4 Sic acc. to Rt·gs-dk. 35b. 2-3 and Rnam-bśad, 71a. 2-3.

5 Rnam-bśad, 71a. 3.

संस्कृतासंस्कृतयोरेकरूपत्वेन परस्परमशक्यव्यतिरेकप्रज्ञप्तिवद्यथोक्तदर्शनमार्ग-संमुखीकृतवस्त्वव्यतिरेकालम्बनाद्दर्शनभावनामार्गयोरपृथग्भाव इति न लाक्षणिकं भावनामार्गव्यवस्थानम्। अथ च स तत्प्रहातव्यवस्तुप्रतिपक्षत्वेन विभाव्यते प्रतीत्यसमुत्पादधर्मतयेति देशना भावनामार्गविवादः ॥

[Sphuṭ. 12b. 3-6] *ḥdus-byas daṅ ḥdus-ma-byas dag ṅo-bo-gcig-pa-ñid-kyis phan-tshun tha-dad-par gdags-par mi-nus-pa-bźin-du ji-skad-bśad-pahi mthoṅ-bahi-lam-gyis mṅon-sum-du-byas-pahi dṅos po-las tha-mi-dad-pa-la dmigs-pahi-phyir mthoṅ-ba daṅ sgom-pa dag tha-dad-du-gyur-pa med-pas sgom-pahi-lam mtshan-ñid-pa rnam-par-gźag-pa-ni med-kyi. ḥon-kyaṅ de-ni rten-ciṅ-ḥbrel-par-ḥbyuṅ-bahi chos-ñid-kyis des spaṅ-bar-bya-bahi dṅos-pohi gñen-po-ñid-du rnam-par-sgom-par-byed-do źes sgom-pahi lam-la ḥdems-pa.*[1]

S u m m a r y: We have thus, with respect to the Climax of Wisdom, the essence of which is the Mental Effort for Enlightenment and the (virtuous) elements that are the outflow (of this Effort)[2]—(the following subjects of teaching).—

1 T h e a c t i v i t y (o f t h e B o d h i s a t t v a) i.e. the process of mind-concentration (during which the object meditated upon) is intuited in the aspect of negation[3] (of all separate entities).

2 T h e 4 T r u t h s o r P r i n c i p l e s o f t h e S a i n t, which represent the object of this (process of meditation).

3 T h e 3 R e f u g e s (i.e. the 3 jewels) which are a support (for the Bodhisattva's activity).

4 T h e a b s e n c e o f a t t a c h m e n t which is the condition for bringing this activity to a higher and still higher degree of development.

5 T h e a b s e n c e o f l a s s i t u d e, which is the condition for not becoming inclined to give up (the saintly activity on the Path).[4]

1 Pañc. I. 110a, 7. *Rab-ḥbyar ḥdus-byas-kyi dbyins ma-yin par yaṅ ḥdus-byas-kyi dbyiṅs gdags-par mi-nus-so.*—"O Subhūti, it is impossible to designate the immutable elements (*asaṃskṛta-dharma*) without (having in view their relation) to those that are caused and conditioned."

2 I.e. in regard to the Path (Rnam bśad, 72a. 2-3).

3 Lit. "the non perception (*anupalambha*=*mi-dmigs-pa*).

4 Rtogs-dk. 36a. 3.—*lam bor-nas mi-ldog-par ḥgro-baḥi rgyu.*

6 The full appreciation of the Mahāyānistic Path, which is the condition for not becoming an adherent of other Vehicles.

7 The 5 forms of vision, which represent the condition for becoming completely independent (in one's activity).

8 The 6 supernatural faculties which are the conditions for a full realization of the Omniscience (of the Buddha) in regard to all the aspects of existence.

9, 10 The Paths of Illumination and Concentrated Contemplation which are the factors for the attainment of the ultimate result.—All this is indicated (in the *Pañcaviṃśatisāhasrikā*) in the part concerning the instructions received by the Mahāyānist Saint. In such a manner all the topics are fully dealt with; for this reason the 10 kinds of instructions are mentioned in the order given above.—

[Abhis. ālokā, MS 33a 7-b 1.]

तदेवं कृत्वा बोधिचित्ततदाक्षिप्तधर्मस्वभावप्रज्ञापारमितायां या प्रतिपत्तिरनुपलम्भाकारा १। तस्या यदालम्बनं चत्वार्यार्यसत्यानि २। य आश्रयस्त्रीणि शरणानि ३। यो विशेषगमनहेतुरसक्तिः ४। योऽव्यावृत्तिगमनहेतुरपरिश्रान्तिः ५। योऽनन्ययानगमनहेतुः प्रतिपत्संपरिग्रहः ६। योऽपरप्रत्ययगामित्वहेतुः पञ्च चक्षूंषि ७। यः सर्वाकारज्ञतापरिपूरिहेतुः षडभिज्ञाः ८। यौ निष्ठागमनहेतू दर्शनभावनामार्गौ ९। १०। तत्सर्वमववादप्रकरणे निर्दिष्टम्। एतावतैव सर्वार्थः संपन्न इति यथोक्तानुपूर्व्या निर्दिष्टो दशविधोऽववादः ॥

[Sphut. 12b. 6-13a. 5.] *de-ltar-na byaṅ-chub-kyi sems dan. des hphans-pahi chos-kyi ṅo-bo-ñid-kyi ses-rab-kyi-pha-rol-tu-phyin-pa-la sgrub-pahi rnam-pa gan-yin-pa mi-dmigs-pa dan. dehi dmigs-pa gaṅ-yin-pa hphags-pahi bden-pa bzi dan. rten gaṅ yin-pa skyabs gsum dan. khyad-par-du hgro-bahi rgyu gan-yin-pa ma-chags-pa dan. mi-ldog-par hgro-bahi rgyu gan-yin-pa yons-su-mi-nal-ba dan. theg-pa gzan-gyis-mi-hgro-bahi rgyu gan-yin-pa lam yons-su-hdzin-pa dan. gzan-gyi drin-mi hjog-par-hgro-ba-nid-kyi rgyu gan-yin-pa spyan lña dan. rnam-pa thams-cad mkhyen-pa-nid yons-su-rdzogs-pahi rguu gan-yin-pa mnon-par-ses-pa drug dan. mthar-thug-pahi rgyu gan-dag yin-pa mthoṅ-ba dan sgom-pahi lam-dag-ste. de-dag thams-cad gdams-nag-gi skabs-su bstan-te. hdi-tsam-kho-nas don thams-cad phun-sum-tshogs-par hgyur-bas gdams-nag-ni rnam-pa bcuho.*

L i m i t s: The study of the Mahāyānistic Instructions begins before the Bodhisattva's entering the Path and lasts till the attainment of Buddhahood.[1]

[Don. 4. b 4.] *sa-mtshams lam ma-źugs-nas saṅs-rgyas-kyi saḥi bar-du yod.*

C h a r a c t e r o f s t u d y. He, who is worthy[2], listens to the Mahāyānistic precepts even before entering the Path. One who for many æons has taken recourse to the help of a Buddha or a spiritual teacher is considered to be a worthy hearer ("a worthy receptacle of the Doctrine"). [Ibid. 4b. 5.] *theg-chen gdams-ṅag-ni lam-ma-źugs-pa-las snod dag-pas kyaṅ gsan-pa yod-la. saṅs-rgyas-sam dge-bahi bśes gñen bskal-pa du-mar brten-nas ñan-paḥi snod-du run-bar bśad-do.*

1 In accordance with the Sūtrālaṃkāra XIV. 3—*dharma-srotasi buddhebhyo' vavādaṃ labhate tadā,*—some consider that the Bodhisattva begins to apprehend the Mahāyānistic instructions after having attained the state of transic meditation called *dharma-srotaḥ-samādhi*, i.e. on the highest degree of the Path of Accumulating Merit. This refers only to the highest forms of the teachings; in general, the Bodhisattva commences his study before entering the Path (Rtogs dk. 26a. 5-b 1.).

2 Lit. "a receptacle" (*bhājana*=*snod*). Cf. below, Chapter IV

The 20 Varieties of the (Mahāyānistic) Congregation (as a Special Subject of the Mahāyānistic Instructions.)

विंशतिप्रभेदसङ्घरत्नं = *dge-ḥdun ñi-śu.*—Kār. I. 23, 24.[1]

[1. The 5 srota-āpannāḥ (incl. the Candidates).—2. The 3 sakṛd-āgāminaḥ.—3. The 10 anāgāminaḥ.—4. The Candidate to Arhatship.—5. The Pratyekabuddha.]

As concerns the Jewel of the Congregation which consists of the Bodhisattvas endowed with a more feeble or a more acute intellectual faculty etc.—the following varieties are to be taken into consideration:—

किं तु सङ्घरत्ने मृद्विन्द्रियादिबोधिसत्त्वानामयं प्रभेदो ग्राह्यः।

1

1 and 2 The Candidates to the first result. These are the Saints who, taking recourse to the Path of Illumination of 16 moments, which is discussed below in the Chapter concerning the Omniscience in regard to the Path, have realized the first 15 moments.[2]—Such a candidate can be of 2 kinds, viz, one who acts on the foundation of faith,[3] and the other who bases upon the intuition of the Truth.[4]—

वक्ष्यमाणमार्गज्ञतासंगृहीतषोडशक्षणदर्शनमार्गमाश्रित्य पञ्चदशसु दर्शनमार्ग-चित्तक्षणेषु श्रद्धाधर्मानुसारिभेदेन प्रथमफलप्रतिपन्नको द्विविधः।

[Sphuṭ. 13 b. 1-2.] *ḥchad-par-ḥgyur-baḥi lam-śes-pa-ñid-kyis bsdus-pa mthoṅ-baḥi lam*[5] *skad-cig-ma bcu-drug-*

1 In the Tibetan literature special manuals are dedicated to this subject. The varieties of the Congregation from the Hīnayānistic point of view are discussed in the 6th Kośasthāna of the Abhidharmakośa and its commentaries.

2 Sic. acc. to the Abhis. ālokā. Cf. Yaśomitra, II Kośasthāna, 32.15. Acc. to the Rnam-bśad 78a. 6-b 1., this is the Hīnayānistic (Vaibhāsika) point of view, but not that of Haribhadra and Vimuktasena, acc to whom the candidate spoken of becomes such, having realized the first 8 moments (i.e. the *ānantarya-mārga*).

3 The Saint of a more feeble intellectual faculty.

4 The Saint of an acute intellectual faculty. In the Pañc. the 20 varieties of the Congregation are spoken of in detail (59b. 3-66b. 5. Cf. Appendix).

5 It is interesting to note that the Sphuṭ omits *pañcadaśasu darśanamarga-citta-kṣaṇeṣu* = *mthoṅ-baḥi lam-gyi sems-kyi skad-cig-ma bco-lṅa-la.*

la-brten-nas dad-pa daṅ chos-kyi rjts-su-ḥbraṅ-baḥi bye-brag-gis ḥbras-bu daṅ-po-la źugs-pa rnam-pa-gñis-so.

3 The (Saint) who has attained the result of Entering the Stream at the 16th moment, having become free from passion that is peculiar to the World of Carnal Desire.[1]—

ततो यः कामवीतरागः स षोडशे दर्शनमार्गचित्तक्षणे स्रोतआपन्नः ।

[Sphuṭ. 13b. 2.] *deḥi ḥog-tu rgyun-du-źugs-pa yin-no.*

4 and 5 Another variety of the same, viz. the Saint who, abiding on the Path of Concentrated Contemplation has removed the defiling forces up to the 4th variety.[2] Owing to this he secures a succession of births in a godly or human form, passing over from one (godly or human) race to another. (In correspondence with this godly or human character), this Saint is considered to be of 2 kinds.

ततो भावनामार्गे यावच्चतुर्थक्लेशप्रकारप्रहाणाद् देवमनुष्यकुलंकुलत्वेन स एवान्यो द्विविधः ।=कुलंकुलौ (I. 23b).

[Sphuṭ. 13b. 2-3.] *deḥi ḥog-tu de-ñid lha daṅ miḥi rigs-nas rigs-su skye-ba-ñid-kyis gźan rnam-pa-gñis yin-no.*

2

6 The candidate to the second result who has attained this state owing to the removal of 5 varieties of defilement, peculiar to the World of Carnal Desire. He can be of a more feeble or a more acute intellectual faculty, viz. one who attains the result by faith, and the other who acts on the foundation of the perception of the Truth. (Among the 20 kinds of Saints) he is counted as of one variety only.—

ततः कामावचरपञ्चप्रकारक्लेशप्रहाणेन द्वितीयफलप्रतिपन्नको मृदुतीक्ष्णेन्द्रिय एवैकः श्रद्धादृष्टिप्राप्तः ।

[Sphuṭ. 13b. 3-4.] *deḥi ḥog-tu dbaṅ-po rtul-po daṅ rnon-po dad-pa daṅ mthon-bas thob-pa-dag ḥbras-bu gñis-pa-la źugs-pa gcig kho-na yin-no.*

1 The Sphuṭ has simply : "thereafter comes he who has entered the stream "—Acc. to the Rnam-bśad 79b. 5 it is the individual abiding on the Path of Deliverance (*vimukti mārga*) which consists of the 8 forms of resulting cognition (the 4 *dharma-jñāna* and the 4 *anvaya-jñāna*).

2 There are altogether 9 varieties of defiling forces which are to be extirpated on the Path of Concentrated Contemplation. Cf. below.

7 The Saint who returns to this world once more, having come to this result through the extirpation of 6 forms of defilement peculiar to the World of Carnal Desire.—

ततः कामावचरषट्प्रकारक्लेशप्रहाणात् सकृदागामी ।

[Sphuṭ. 13b. 4.] *deḥi ḥog-tu lan-cig-phyir-ḥoṅ-ba yin-no.*

8 Another variety of the same, viz. the Saint 'with one interval.' It is he for whom one single birth among the gods is left (till the attainment of Arhatship).[1]

ततः स एवैकजन्मावशेषत्वाद् देवेष्वेकवीचिकोऽपरः ।=एकवीचिः ।

[Sphuṭ. 13b. 4.] *deḥi ḥog-tu de-ñid gźan bar-chad gcig-pa yin-no.*

3

9 The candidate to the third result who has come to this state through the removal of 7 or 8 forms of defilement peculiar to the World of Carnal Desire. He can attain this position by faith and through the perception of the Truth as in the preceding cases.—

ततः कामावचरसप्ताष्टक्लेशप्रकारप्रहाणात्तृतीयफलप्रतिपन्नकः पूर्ववच्छ्रद्धा दृष्टिप्राप्तः ।

[Sphuṭ. 13b. 4-5.] *deḥi ḥog-tu sṅa-ma-bźin-du dad-pa daṅ mthoṅ-bas thob-pa ḥbras-bu gsum-pa-la źugs-pa yin-no.*

Thereafter comes the Saint who returns no more, (who attains this result) owing to the removal of the 9th form of defilement peculiar to the World of Carnal Desire. He can be of 5 kinds, as follows :—

ततो यः कामावचरनवमक्लेशप्रकारप्रहाणादनागामीत्युच्यते । स पञ्चधा वेदितव्यः ।

[Gser. I. 200b. 4-5.[2]] *ḥdod-ñon dgu-pa spaṅs-paḥi phyir-mi-ḥoṅ-ba ste de-la lṅa-las.*

10 The Saint who attains Nirvāṇa whilst abiding in an intermediate

1 Acc. to Rnam bśad, 79a. 3.—"there is one interval, since this Saint has still to remove one form of defilement that is to be extirpated by concentrated trance (*bhāvanā-heya=sgom-spaṅ*)."

2 Labraṅ edition. The version of the Gser. is nearer to that of the Abhis. ālokā.

state of existence (between the World of Carnal Desire and that of Pure Matter).—He has removed the fetters which bind one to a future existence (in the Sphere of Pure Matter), but has not removed those by which (the intermediate existence between this sphere and that of Carnal Desire) is conditioned. Whilst he is thus acquiring this intermediate state or when he has already fully acquired it, his Path becomes fully realized and his Phenomenal Existence is brought to an end.[1]—(1).

तत उपपत्तिसंयोजनप्रहाणादभिनिर्वृत्तिसंयोजनाप्रहाणादन्तराभवमभिनिर्वर्त्तयन्। अभिनिर्वृत्ते वान्तराभवे मार्गसंमुखीभावेन दुःखान्तप्राप्तावन्तरापरिनिर्वापी ।=अन्तरा। (I. 23c.).

[Gser. 200b. 5.] *gzugs-su skye-baḥi kun-sbyor dṅos-ni spaṅs-la deḥi bar-do ḥgrub-paḥi kun-sbyor ni ma-spaṅs-pas bar-doḥi srid-pa ḥgrub-par-byed-pa daṅ. grub-pa-na yaṅ-ruṅ-ste bar-dor lam mṅon-du-byas-nas sdug-bsṅal-gyi tha-ma thob-paḥo.*

11 The Saint who attains Nirvāṇa after having become reborn in the Sphere of Pure Matter, since he has not removed either of the 2 categories of 'fetters.'—(2)

उभयसंयोजनाप्रहाणाद्रूपधातावुपपद्य दुःखान्तप्राप्तावुपपद्यपरिनिर्वापी ।=उत्पद्य।

[Gser. I. 201a. 1-2] *gñis-pa skyes-nas-ḥda-ba-ni. kun-sbyor-gñis-ka ma-spaṅs-pas gzugs-khams-su skyes-nas sdug-bsṅal-gyi tha-ma thob-paḥo.*

12 The Saint who attains Nirvāṇa, (having been born in the Sphere of Pure Matter) with great difficulty. He must make exceedingly great efforts of will[2] to realize his Path and bring his Phenomenal Existence to an end.—(3).

तथैवोपपन्नोऽभिसंस्कारेण मार्गसंमुखीभावाद्दुःखान्तप्राप्तावभिसंस्कारपरिनिर्वापी ।=कार। (I. 23d.).

[Gser. I. 201a. 2-3.] *gsum-pa byed-bcas . . . ni . . . gzugs-su-skyes-nas ḥbad-rtsol-gyis lam mṅon-du-byas-nas (ḥdaḥ-ba).*

1 Here is meant the Phenomenal Existence which is conditinend by *karma* and *kleśa* but not that which is voluntarily assumed by the Bodhisattva in order to help the living benigs. Cf. Uttaratantra, Translation, pp. 193 sqq.

2 Rtogs-dk. 41a. 4.—*gzugs-su skyes-nas ḥbad-ztsol chen-pos de ḥthob-paḥo.*

13 The reverse of the former,—the Saint who attains Nirvāṇa without effort.[1]—(4).

तद्विपर्ययादनभिसंस्कारपरिनिर्वायी=अकार । (I. 23d.)

[Gser. I. 201a. 2-3.] *bźi-pa byed-med-kyis ḥdaḥ-bani de-las bzlog-pas ḥdaḥ-ba.*

The 5th variety of the Saint who returns no more is he who rises up to the highest regions of the Phenomenal World (and attains Nirvāṇa there).—

ऊर्ध्वस्रोताश्च पञ्चमः । [Gser. I. 201a. 3.] *lṅa-pa goṅ-du-ḥpho-ba.*

Here we have again to distinguish 2 kinds, viz. the Saint who rises up to Akaniṣṭha and the Saint who attains the culminating point of Phenomenal Existence.—

स पुनरकनिष्ठपरगो भवाग्रपरगश्च । *de-ni ḥog-min-gyi mthar-thug-par-ḥgro-ba daṅ srid-paḥi rtse-moḥi mthar-thug-par ḥgro-baḥo.*

The Saint who attains Akaniṣṭha is of 3 kinds as follows :—

14 The 'Precipitant', who from the Brahmaic worlds directly passes over to Akaniṣṭha, leaving behind the intermediate plains of the Sphere of Pure Matter. (1)

15 The 'Half-precipitant', who, from the Brahmaic worlds rises higher, assuming a form of existence among the Pure Spheres.[2] Having passed through some of the intermediate worlds, he finally enters Akaniṣṭha. (2)

16 The Saint who attains Akaniṣṭha after having gradually passed through all the intermediate spheres one after the other and terminated his existence in them.—(3) (I. 23d. 24a.)

तत्राकनिष्ठपरगः प्लुतार्धप्लुतसर्वस्थानच्युतार्थेनाकनिष्ठप्रवेशस्त्रिविधः । = अकनिष्ठगाः प्लुतास्त्रयः । (I. 23d. 24a.)

[Gser. I. 201a. 3-5.] *daṅ-po phyir-mi-ḥoṅ-ba de-ñid ḥog-min-gyi mthar-thug-par-ḥgro-ba-la-ni. tshaṅs-ris-nas gnas-bar-pa-rnams dor-te ḥog-min-du-ḥphar-ba daṅ. tshaṅs-ris-nas gnas-gtsaṅ-rnams-su skyes-pa-nas- gnas ḥgaḥ rgal-te ḥog-min-du ḥjug-paḥi phyed-du-ḥphar-ba daṅ.*

1 Ibid. 41a. 5.—*gzugs-su skyes-nas hbad-pa chuṅ-ṅus de ḥthob-paho.*

2 *Śuddha-āvāsa = gnas gtsaṅ-ma.*

gnas thams-cad-du ḥcg-min-du ḥjug-pahi gnas thams-cad-du hchi-ḥpho-ba gsum yod.

The Saint who has attained the culminating point of Phenomenal Existence and is devoid of the passions that are extant in the Sphere of Pure Matter is of 2 kinds, as follows:—

17 The Saint who attains Nirvāṇa during this existence (in the highest of the Immaterial Spheres). (I)

18 The Saint who realizes the Cessation-Trance in bodily form.[1]

भवाग्रपरगस्तु रूपवीतरागो दृष्टधर्मशमः कायसाक्षीति द्विविधः=भवस्याग्रपरगो etc. (I. 24. a-d.)—ending with कायसाक्षी

[Gser. I. 201b. 2.] *srid-pahi rtse-moḥi mthar-thug-par ḥgro-ba-ni gzugs-kyi ḥdod-chags dan-ḥbral-ba dan mthon-baḥi chos-la źi-ba lus-kyis mnon-sum-du-byed-pa-ste gźan rnam-pa gñis-so.*

4

19 The Candidate to Arhatship, who has removed the 8 forms of defilement peculiar to the Culminating Point of Phenomenal Existence.—

ततो भवाग्रिकाष्टक्लेशप्रकाराणां प्रहाणादर्हत्त्वफलप्रतिपन्नकः ।[2]

[Gser. I. 202a. 3-4.] *dgra-bcom źugs-pa-ni. srid-rtseḥi sgom-span brgyad-pa spans-la dgu-pa spon-ba-la brtson-pa-ni[3] dgra-bcom-paḥi ḥbras-bu-la źugs-paḥo.*

5

20 The Pratyekabuddha who realizes his Path on the foundation of the Śrāvaka Code and appears at the time when no Buddhas arise.—

ततः श्रावकपिटकमेवालम्ब्य स्वमार्गं सम्मुखीकरणादबुद्धोत्पादे प्रत्येकबुद्ध इति विंशतिः=खड्गश्च । (I. 24d.).

[Gser. I. 202a. 6.] *ñan-thos-kyi sde-snod-la dmigs-nas ran lam mnon-du-byed-paḥi-phyir sans-rgyas mi-ḥbyun-ba-na ran-rgyal-du-ḥgyur-baḥo.*

1 Sic. acc. to Gser.—Acc. to others:—"he who (though abiding in the Immaterial Sphere) shows himself directly in a corporeal form."—

2 This one is not mentioned directly in the Kārikās, similar to the *srota-āpatti-phala-stha* and the *sakṛdāgāmi-phala-stha*.

3 "He who has removed 8 forms of defilement tha are peculiar to the highest point of Phenomenal Existence and applies his energy for the removal of the 9th form."

III. The 4 Degrees conducive to Illumination or the Mahāyānistic Path of Training. निर्वेधभागीयं = *ńes-ḥbyed-cha-mthun* or प्रयोगमार्गः = *sbyor-lam.*[1] Kār. I. 25-36.—(3).

[(1) General characteristics of the 4 Degrees.—(2) The points of superiority of the Mahāyānistic Degrees of the Path of Training according to the Abhis. ālokā.—(3) The objects and aspects of each of the 4 Degrees and their sub-divisions —(4) The 4 kinds of imputation connected with the Mahāyānistic Path of Training.—(5) The favourable factors].

Definition. The Mahāyānistic Path peculiar to (the Bodhisattva while he is still) a worldly being, which follows the steps conducive to Salvation = the Path Accumulating Merit and is subservient to the direct intuition of the Truth.[2]

[Rnam-bśad. 81a. 1-2] *thar-pa-cha-mthum rdzogs-rjes-kyi bden-pa mńon-pai-rtogs-pa dan rjes-su-mthun-paḥi theg-chen-gyi ḥjig-rten-paḥi lam-mo.*

Synonyms: (1) The Mahāyānistic Path of Training, (2) the full cognition of the meaning of the (Mahāyānistic) Doctrine, (3) the Mahāyānistic Degrees conducive to Illumination.

[Don. 5a. 2-3.] *theg-chen-gyi sbyor-lam.theg-chen-gyi don mńon-rtogs. theg-chen-gyi ńes-ḥbyed cha-mthun sogs don-gcig.*

Varieties: The Degrees of Heat, of the Climax, of Steadfastness and of Highest Mundane Virtues which are endowed with 5 distinctive features or points of superiority. Each of these degrees has in its turn 3 sub-divisions, viz. the inferior, the intermediate and the highest.

[Ibid. 5a. 3.] *dbye-na khyad-par lńa ldan-gyi theg-chen-gyi sbyor-lam drod rtse bzod-pa chos-mchog bźi.de re-re-la chuń ḥbriń che gsum byas-paḥi bcu-gñis yod.*

1 For the other synonyms of this Path cf. below.

2 *nirvedha* · *ńes-ḥbyed* is a synonym of *darśana-mārga* = *mthoń-lam*—the Path of Illumination. It has the sense of (1) "complete annihilation" (of the defiling forces that are to be extirpated by direct intuition) and (2) "complete penetration" (into the Absolute Truth). bhāgīya has the sense of "aiding" or "being the cause of" (Luń I. 176b. 1-2).

(1) THE FOUR DEGREES OF THE PATH OF TRAINING acc. to the *Sūtrālaṃkāra,*[1] the *Abhidharma-samuccaya*[2] and the *Abhis. ālokā.*[3]]

1 The Bodhisattva who has perfectly analysed all the elements of existence and has concentrated his mind, contemplates the separate unreality of the said elements. As he gets free from preconceived (realistic) views regarding the separate objects, he becomes possessed, though first in a slight form, of the light of transcendental knowledge (revealing the true monistic essence of existence). Owing to this he perceives (matter and the other separate elements) as a mere murmur of the mind. When the Bodhisattva has come to such a state of mind, he is considered to have attained the Degree of Heat. In Mahāyāna this is called "the state of transic meditation during which the light (of transcendental knowledge) is acquired."

एवंकृतधर्मप्रविचयः समाहितचित्तश्च सर्वधर्मनैरात्म्यं भावयन् क्रमेण यदा पृथग्भूतार्थाभिनिवेशाभावादीषत्स्पष्टज्ञानालोकेन मनोमात्रमेव पश्यति तदास्योष्मगतावस्था। स एवात्रालोकलब्धो नाम समाधिरुच्यते महायाने[4]।

[Gser. I. 203b. 5-6.] *de-la bźi-las dan-po drod-ni. byaṅ-sems mñam-par bźag-pas yid-kyi-brjod-pa-las ma-gtogs-par gzugs-la-sogs-paḥi don-rnams ma-mthoṅ-gi yid-kyi brjod-pa kho-nar*[5] *raṅ spyiḥi mtshan-ñid-du*[6] *snaṅ-bar mthoṅ-ste.snaṅ-ba thob-paḥi tiṅ-ṅe-ḥdzin-to.*

2 In order to bring the light of the Truth to a higher state of development, the Bodhisattva exerts himself in the (further) contemplation of the (separate) unreality (of the elements of existence). When owing to this the light of transcendental knowledge begins to manifest itself in an intermediately clear form, (the Bodhisattva) attains the state called the Degree of the Climax. This is the state of transic meditation during which the light of the Truth increases.—

1 XIV. 23-26.

2 Aga. ed. 67a. sqq.

3 MS. 50b. 1—51a. 1.—Gser. I. 203b. 4-5. *Mdo-rgyan* (=*Sūtrālaṃkāra*) *Kun-btus* (=*Abhidharma-samuccaya*) *gñis-su bśad-paḥi rjes-su-ḥbraṅs-nas Rgyan-snaṅ* (=*Abhis. ālokā*) *du yaṅ drod-sogs bźiḥi so-sohi ṅes-ḥdzin gsuṅs-pas ḥdir yaṅ de-bźin-du bśad-do.*

4 M.-Vyutp. §32.2.

5 Sic. acc. to Sūtrāl.—*mano-jalpa-mātram eva.*

6 —"As having a particular and a universal essence" (*sva-sāmānya-lakṣaṇatvena*).

यदा तस्यैव धर्मालोकस्य वृद्ध्यर्थं नैरात्म्यभावनायां वीर्यारम्भेण मध्यस्पष्टो ज्ञानालोको भवति तदा मूर्धावस्था। स एव वृद्धालोको नाम समाधिः। [1]

[Gser. I. 204a. 2-3.] *gñis-pa rtse-mo-ni. drod-du thob-paḥi chos-kyi-snaṅ-bar*[2] *de-ñid je-che je-cher ḥphel-bar-bya-baḥi-phyir mi-gnas-paḥi byed-pas brtson-ḥgrus brtan-po rtsom-pa-ste snaṅ-ba mched-paḥi tiṅ-ṅe-ḥdzin-to.*

3 The Bodhisattva begins to perceive (the elements of existence as modifications of) the unique principle of consciousness. Owing to this, there being no preconceived views in regard to the external objects, the light of transcendental knowledge manifests itself in a still clearer form. When this takes place, the Degree of Steadfastness is attained This is the state of transic meditation in which the meditator penetrates into one side of the Absolute Truth, inasmuch as the objective aspect is no more perceived —

यदा तु चित्तमात्रावस्थानेन स्पष्टतरो बाह्यार्थाभिनिवेशाभावाज्ज्ञानालोको जायते तदा क्षान्त्यवस्था। ग्राह्याकारानुपलम्भानुप्रवेशात्तत्त्वार्थैकदेशप्रविष्टो नाम समाधिः। [3]

[Gser. I. 204a. 4-b. 1.] *gsum-pa bzod-pa-ni. de-ltar brtson-ḥgrus brtsams-pas chos-kyi snaṅ-ba śas-cher ḥphel-nas sems-tsam-la gnas-te yul-du snaṅ-ba ḥdi-ni naṅ-gi sems kho-nar zad-do źes rtogs-paḥo.*[4] *de-nas don-du snaṅ-ba-rnams-ni sems kho-nar zad kyi sems-las gźan min-no źes mthoṅ-ste deḥi tshe-ni gzuṅ-baḥi gyeṅ-ba spaṅs-la ḥdzin-paḥi gyeṅ-ba ḥbaḥ-źig lus-so.*[5] *ḥdi gzuṅ-med-kyi phyogs-gcig-la źugs-pa daṅ ḥdzin-pa-med-paḥi rjes-su soṅ-baḥi phyir de-kho-na-ñid-kyi phyogs gcig-la źugs-paḥi tiṅ-ṅe-ḥdzin-to.*

4 Finally, the light of transcendental knowledge appears as devoid of a separate representation of the perceiving subject. At that time the Degree of Highest Mundane Virtues is attained. It is the state of transic meditation directly preceding (the full intuition of the Truth on the Path of Illumination).

1 M.-Vyutp. §32.5

2 "The light of the Truth acquired on the Degree of Heat."

3 M.-Vyutp §32.4.

4 "He cognizes that the objective representation is a mere modification of the internal element of consciousness."

5 "The distraction conditioned by the object (*grāhya-vikṣepa*) is removed, and only the distraction caused by (the representation of) the perceiving subject (*grāhaka-vikṣepa*) remains."

यदा पुनरर्थग्राहकविक्षेपानभासो ज्ञानालोको निष्पद्यते तदा लौकिकाग्रधर्मा-वस्था। स एवानन्तर्यो नाम समाधिः[1]।

[Gser. I. 204b. 2-3.] *bźi-pa chos-mchog-ni. de-ltar bzuṅ-bahi gyeṅ-ba spaṅs-nas ḥdzin-pahi gyeṅ-ba tsam-la gnas-pa de-yaṅ ḥdi-sñam-du de-ltar gzuṅ-ba med-na ḥdzin-pa yaṅ yod-par mi-rigs-so[2] źes ḥdzin-pahi gyeṅ-ba-la chags-pa yaṅ de-ma-thag-tu spaṅs-nas de-ma-thag-pahi tiṅ-ṅe-ḥdzin-la reg-par-bya-de ḥdi-ni de-ma-thag-pahi tiṅ-ṅe-ḥdzin źes-byaḥo.*

All these degrees, taken together are called t h e S t a g e o f A c t i o n i n F a i t h inasmuch as the Bodhisattva is possessed of a firm and unflinching faith. The Bodhisattva, abiding on this stage, though he is still a worldly being, is possessed of innumerable virtuous properties, as concentration, memory, liberation from materiality, the (6) supernatural faculties etc. Owing to these he becomes free from all the impediments peculiar to the ordinary worldlings.—This is spoken of in *the Ratnamegha-sūtra.*

सर्वाश्चैता अवस्था दृढाधिमुक्तितोऽधिमुक्तिचर्याभूमिरुच्यते। अस्यां च भूमौ बोधिसत्त्वः पृथग्जनोऽपि सर्वबालविपत्तिसमतिक्रान्तासंख्येय-समाधिधारणीविमोक्षाभिज्ञादिगुणान्वितो रत्नमेघे कथ्यत इति।

[Gser. I. 205a. 6-b2.] *de-ltar-bźi-po ḥdi-dag-ni bdag-med-pahi don-la lhag-par mos-pa[3] brtan-pahi-phyir mos-spyod-kyi sa źes-kyaṅ byaḥo. Dkon-mchog-sprin-las kyaṅ sa ḥdi-la gnas-pahi byaṅ-chub-sems-dpaḥ-ni so-so-skye-bo yin-na yaṅ byis-pahi rgud-pa thams-cad-las yaṅ-dag-par-ḥdas śiṅ tiṅ-ṅe-ḥdzin daṅ gzuṅs daṅ rnam-par-thar-pa daṅ mṅon-par-śes-pa-la-sogs-pahi yon-tan graṅs-med-pa daṅ yaṅ ldan-no.*

(2) The Points of Superiority of the Mahayanistic Path of Training according to the Abhis Aloka.[4]

S u m m a r y: (Kār. I. 25, 26.)—The Mahāyānistic Path of Training has 6 distinctive features which render

1 M.-Vyutp. §32.5.

2 "If the object (as a separate entity) does not exist, it is impossible likewise that there could exist the subject (as a separate entity). Cf. Kār. V. 7.—*grāhyau ■en na tathā sto' rthau kasya tau grāhakau matau.*

3 He is full of belief in the princ'ple of Non-substantiality (*nairātmya*).

4 MS. 34b. 10—36b. 3. For the Tibetan version of this passage Cf. Appendix.

it superior to the corresponding Hīnayānistic Path. These are: (1) The object of meditation, (2) the aspect in which this object is contemplated, (3) the fact of being a factor (for the attainment of full Illumination), (4) the favourable agencies, (5) the connection with the 4 kinds of imputation which are regarded as points to be shunned, and (6) the fact that each of the 4 Degrees of this Path consists of 3 sub-divisions, viz. the inferior, the intermediate and the highest.—

[Don. 5a. 4.] *theg-dman-gyi sbyor-lam de-las theg-chen-gyi sbyor-lam khyad-par drug-gis hphags-pa yin-te. dmigs-pa dan rnam-pa dan rgyu-byed-tshul dan yons-hdzin dan span-byai rnam-rtog ldan tshul dan chun hbrin che gsum-gyi dbye-ba drug-gis khyad-par-du-hphags-pahi-phyir.*

The Bodhisattva who has received all the necessary instructions, realizes the Path of Accumulating Merit.[1] Thereafter—

Having brought to accomplishment the Accumulation of virtue,
The Sage becomes possessed of a constant tendency (towards enlightenment),
His stream of elements being governed,
By faith and other virtuous properties.
And, in order to accomplish the Accumulation of Wisdom,[2]
After one immeasurable period of æons has passed away,
With the help of firm supernatural knowledge
And of the perfectly correct instructions,
He enters the Stage of Action in Faith.

Accordingly, in order to bring to complete purification (i.e. realization) of the Satge of Action in Faith, the Bodhisattva passes through the preliminary degrees conducive to Salvation[3] which are characterized by virtuous elements that have for their essence faith etc. and represent the culmination of study etc. Thereafter come the 4 Degrees conducive to Illumination which are sub-

1 Lit. "the Stage of Preliminary Activity (*ādikarmika-bhūmi*) (= *las-dan po-pahi sa*). The other synonyms are: the Steps conducive to Salvation (*mokṣa-bhāgīya* = *thar-pa-cha-mthun*) and the Stage of Devotion (*śraddhā-bhūmi* = *dad-pahi sa*).

2 On *puṇya-saṃbhāra* and *jñāna saṃbhāra* cf. Bu-ton, Transl. p. 108-127.

3 Cf. above.

servient to the penetration into the essence of the 4 Principles of the Saint and are the (highest) form of meditation peculiar to (the Bodhisattva while he is still a) worldly being.—These are to be discussed now :—

There are the following points of superiority which distinguish (the Degrees conducive to Illumination of the Bodhisattva) from the corresponding degrees, those of Heat and the rest, as they are with the Śrāvakas etc. The points of superiority are as follows :—

1 The object (of meditation) which are the elements of existence (classified from the standpoint of the 4 Principles of the Saint) as having for their inherent essential nature evanescence and the other (characteristic features of the said 4 Principles).[1]

2 The aspect (in which the object beforesaid) is contemplated. It is the negation of imputed (realistic) views, the antidote against the conception of the elements of existence (as having a separate reality of their own).

3 The fact that (the Path of Training) represents the cause, the factor for the attainment (on the Mahāyānistic Path of Illumination)[2] of the forms of cognition peculiar to (the Saints of) all the 3 Vehicles.

4 The favourable conditions for the realization of the Path, viz. skill in action and the assistance of a spiritual teacher (who prevents one from falling into either of the 2 extremes).[3]

5 The connection of the 4 Degrees of the Path of Training, taken respectively, with the 4 kinds of realistic imputation,—those which are later on removed by means of the Paths of Illumination and Concentrated Contemplation, as they are demonstrated below in Chapter V.[4] These 4 imputations are as follows :—

(a) The imputation regarding the objective elements as far as they represent defiling factors.

(b) The imputation regarding the items which are the antidotes of the former,—2 kinds of imputation in regard to the object.[5]

1 Cf. below.

2 Cf. Chapter II. On the Path of Illumination the Bodhisattva is possessed of the knowledge of the Śrāvakas, the Pratyekabuddhas and the Mahāyānistic Path. Kār. I. 27d. *hetur yāna-trayāptaye*.

3 I.e. into Eternalism or Nihilism.

4 Lit. "included in Culminating Stages of the Process of Illumination which are to be discussed below."

5 *grāhya=gzuṅ-ba*.

(c) The imputation concerning the individual who perceives, imagined as being a real personality.

(d) The imputation concerning the individual as a nominal reality,—2 kinds of imputation regarding the subject.[1]

6 The 4 Degrees conducive to Illumination which are thus connected with the forms of imputation just mentioned, have each 3 sub-divisions, viz. the inferior, the intermediate, and the highest.

(Without counting the last point) there are thus 5 forms of superiority (with the Mahāyānistic Path of Training). On the other hand the corresponding Path of the Śrāvakas etc., the roots of virtue known as the Degree of Heat and the rest have for their object the 4 Principles of the Saint as being a classification of real separate entities endowed with the essence of impenetrability,[2] etc. The aspects in which these are contemplated are evanescence etc., which appear as the antidotes against the conception of an individual ego.[3] Moreover, the Hīnayānistic Path of Training is the factor for the attainment of the intuition peculiar to the Saint of the Small Vehicle only. It is devoid of favourable auxiliary factors, and the 4 kinds of imputation. Though they exist likewise with it, they are not points to be shunned, since they are not impediments to the attainment of the Hīnayānistic Enlightenment.—

लब्धाववादस्यैवमादिकर्मिकस्य ।

संपूर्णपुण्यसंभारस्ततो धीमान्दृढाशयः ।
श्रद्धाद्यैः कुशलैर्धर्मैः परिभावितसंततिः ॥
ज्ञानसंभारसिद्ध्यर्थं कल्पासंख्येयनिर्गमात् ।
स्थिराभिज्ञाववादेन चर्याभूमौ प्रवर्तते ॥

इति कृत्वाधिमुक्तिचर्याभूमिपरिशोधनार्थं श्रुतादिप्रकर्षप्राप्तमोक्षभागीय-श्रद्धादिलक्षणकुशलमूलादूर्ध्वं चतुःसत्यप्रतिवेधानुकूलानि चत्वारि निर्वेध-भागीयानि लौकिकभावनामयानि वक्तव्यानि । श्रावकाद्यूष्मादिभ्यश्चैषा-मनित्यादिलक्षणवस्त्वालम्बनविशेषात् । धर्मदर्शनप्रतिपक्षत्वेनानभिनिवेशा-द्याकारविशेषात् । यानत्रयाधिगमहेतुत्वविशेषात् । उपायकौशलकल्याण-

1 *grāhaka* = *ḥdzin-pa.* 2 *rūpaṇā* = *gzugs-su-ruṅ-ba.*

3 On the Hīnayānistic Path of Training the elements of existence, as classified from the standpoint of the 4 Principles of the Saint, are contemplated as evanescent etc. but nevertheless, as having a separate reality of their own.

मित्रलक्षणसंपरिग्रहविशेषाद्विशेषो वक्तव्यः। तथा संक्लेशवस्त्वधिष्ठानः प्रतिपक्षवस्त्वधिष्ठानश्चेति द्विविधो ग्राह्यविकल्पः। द्रव्यसत्पुरुषाधिष्ठानः प्रज्ञप्तिसत्पुरुषाधिष्ठानश्चेति द्विविधो ग्राहकविकल्प इति वक्ष्यमाणमूर्धाभिसमयलं गृहीतदर्शनभावनामार्गप्रहातव्यैश्चतुर्भिर्विकल्पैर्यथासंख्यं क्लेशभाजानि निर्वेधभागीयानीति वक्तव्यम्। तथा यथोक्तविकल्पसंयोगं च भजतां सतां प्रत्येकमेषां मृदुमध्याधिमात्रभेदेन विशिष्टता च वक्तव्येति पञ्च विशेषाः। श्रावकादीनामूष्मादिचतुर्विधकुशलमूलं रूपणादिलक्षणवस्त्वात्मकचतुःसत्यालम्बनमात्मदर्शनप्रतिपक्षत्वेनानित्यादिभिराकारैः स्वयानाधिगमहेतुभूतं संपरिग्रहरहितं स्वबोधिपरिपन्थिभूतश्चतुर्विधो विकल्पो न भवतीति॥

(3) THE FOUR DEGREES OF THE PATH OF TRAINING, THEIR SUBDIVISIONS, OBJECTS AND ASPECTS IN DETAIL. Kār. I. 27-33.

1 Heat, inferior मृदूष्मगत = drod chuṅ-nu.

Object: Evanescence and the other characteristic features of the 4 Truths of the Saint,[1] which are viewed as a substratum.—

[Abhis. āl. MS. 36a. 2-4.]

अनित्यादिषोडशाकारदुःखादिचतुःसत्याधारं दर्शयालम्बनमिति= आलम्बनमनित्यादि सत्याधारं। (I. 27a. b.).

1 These are:

(a) 4 Characteristics of the first Principle of the Saint (*duḥkha-satya = sdug-bsṅal bden-pa*):—

Evanescence (*anitya = mi-rtag-pa*), Uneasiness (*duḥkha = sdug-bsṅal*), Non-substantiality (*śūnya = stoṅ-pa*) and Impersonality (*anātmaka = bdag-med*).

(b) 4 Characteristics of the 2nd Principle (*samudaya-satya = kun-hbyun-bden-pa*):—

Cause (*hetu = rgyu*), Driving Force (*samudaya = kun-hbyuṅ*), Process (*prabhava = rab-skye*) and Condition (*pratyaya = rkyen*), of Phenomenal Existence.

(c) 4 Characteristics of the 3rd Principle (*nirodha-satya = hgog-bden*):—

Extinction (*nirodha = ḥgog-pa*), Quiescence (*śānta = źi-ba*), Perfection (*praṇīta = gya-nom-pa*) and Deliverance (*niḥsaraṇa = ṅes-ḥbyuṅ*).

(d) 4 Characteristics of the 4th Principle (*mārga-satya = lam-bden*):—

Path (*mārga = lam*), Method (*nyāya = rigs-pa*), Activity (*pratipatti = sgrub-pa*), and Factor of Deliverance (*nairyāṇika = ṅes-ḥbyin*).

[Sphuṭ. 15b. 2.] *de-la chuṅ-ṅuḥi dmigs-pa-ni sdug-bsṅal-la-sogs-paḥi bden-pa bźi-po-la brten-pa mi-rtag-pa-la-sogs-paḥi rnam-pa bcu-drug yin-no.*[1]

A s p e c t : The negation of preconceived realistic views in regard to the said characteristic features.—

[Abhis. ālokā, MS. 36a. 9-10.]

धर्मतामुखेनानभिनिवेशाद्याकारेण ।=तदाकृतिः । निषेधोऽभिनिवेशादेः ।

(I. 27b. c.).

[Sphuṭ. 15b. 2-3] *deḥi rnam-pa-ni sdug-bsṅal-la-sogs-paḥi bden-pa-la mṅon-par-źen-pa daṅ dmigs-pa-la sogs-pa ḥgog-pa yin-no.*[2]

The Srāvaka has for his object the separate elements, which have for their essential characteristic, impenetrability etc. The aspects in which these elements are intuited, are Evanescence and the other (fifteen), which act as antidotes against the conception of the Ego.—The Bodhisattva in his turn makes the object of his meditation the elements as having for their inherent essential nature Evanescence etc.; the aspect in which the object is contemplated is the negation of preconceived realisic views etc., this being the antidote against the perception of (the reality of) the separate elements.—

[Abhis. ālokā, MS. 36a. 10-14.]

श्रावको रूपणादिलक्षणं वस्त्वालम्बते तस्यानित्यादय आकारा भवन्ति आत्मदर्शनप्रतिपक्षत्वात् । बोधिसत्त्वः पुनरनित्यतादिलक्षणं वस्त्वालम्बते तस्यानभिनिवेशादय आकारा भवन्ति धर्मदर्शनप्रतिपक्षत्वादिति ।

2 H e a t , i n t e r m e d i a t e मध्योष्मगतं =*drod-ḥbriṅ-ba.*

O b j e c t : The elements of existence, Matter etc. as neither appearing nor disappearing,[3] from the standpoint of the Absolute.—

1 Cf. above. Pañc. I. 115b. 5, 6 sqq Quoted Abhis. ālokā, MS. 35b. 12-15. पञ्चविंशतिसाहस्रिकायां च सदृशालम्बनमधिकृत्योक्तम् । इहायुष्मन् शारिपुत्र बोधिसत्त्वो रूपमनित्यमिति रूपं दुःखमिति रूपं शून्यमिति रूपमनात्मेत्यादि ।
Ast. 5. 11, 12 sqq (not directly indicated)

2 The negation of preconceived views, of the perception (of the 16 aspects as having a separate reality), etc.

3 Sic. acc. to Gser. I. 214a. 6. *ḥdu-ḥgod skye-ḥjig daṅ-bral-baḥi gzugs-sogs.* Otherwise: Matter etc. as not capable of being the object of affirmation or negation (sic. acc to Sphuṭ).— Aṣṭ. 7.9 sqq योऽहं वस्तु विन्दन्न रूपस्याभिसमानोऽसमनुपश्यन्नाभिसंस्कारे णायन्ययं कुर्यां यदुत बोधिसत्त्व इति ।
Pañc I 120b. 7—*bcom-ldan-ḥdas bdag-gis gzugs-kyi ḥphel-ba*

[Abhis. ālokā, MS. 40a. 13-14.]

तत्त्वेनाग्रव्ययविनिर्मुक्तत्वविशिष्टं रूपाद्यालम्बनं=रूपाद्यग्रव्ययौ ।

[Sphuṭ. 15b. 4-5.] *ḥbriṅ-gi dmigs-pa-ni mos-pa daṅ de-kho-na-ñid yid-la-byed-pa-dag-gis graṅs-bźin-du gzugs-la-sogs-pa sgrub-pa daṅ dgag-pa-dag mi-dmigs śiṅ ma-mthoṅ-ba źes-bya-ba yin-no.*

Aspect. The unreality (and relativity) of a continuance and of its dissimilars from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 40b. 9-10.]

धर्मतामुखेन प्रबन्धतद्विसादृश्यापगतत्वमाकार इति । = विद्यास्थिती ।
(I. 28a, b.)

[Sphuṭ 15b. 5.] *rnam-pa-ni miṅ thams-cad med-pa-ñid-kyis*[1] *rgyun-mi-ḥdra-ba daṅ rgyun ḥdra-bar ḥjug-paḥi mtshan-ñid-dag med-pa źes-bya-ba yin-no.*[2]

3 Heat, highest अधिमात्रोष्मगतं = *drod chen-po.* Object: The 4 Principles of the Saint, Phenomenal Existence etc., characterized as having a mere nominal reality.—

[Abhis. ālokā, MS. 40b. 13-14.]

प्रज्ञप्तिमात्रत्वविशिष्टं दुःखादिसत्यालम्बनमिति=प्रज्ञप्तिः । (I.28b.)

[Sphuṭ 15b. 6.] *chen-poḥi dmigs-pa-ni. gzugs-nas saṅs-rgyas źes-bya-baḥi bar chos thams-cad brdar-btags-paḥi chos tha-sñad yin-no źes-bya-ba yin-no.*[3]

Aspect: The unutterable character of the elements from the standpoint of the Absolute. The elements cannot be spoken of as purifying, defiling etc.

[Abhis. ālokā, MS. 41a. 9-10.]

धर्मतामुखेनाकारोऽवाच्यतेति । = अवाच्यता (I. 28b.)

daṅ. ḥgrib-pa ma-dmigs-pa yaṅ-dag-par rjes-su-ma-mthoṅ.—O Lord, I do not perceive that Matter is really subjected to increase or loss.

1 "Since all the nominal realities have no ultimate existence."

2 Pañc. I. 120b. 8 121a. I.—*bcom-ldan-ḥdas miṅ de yaṅ gnas-pa-ma-lags mi-gnas-pa yaṅ ma-lags*—O Lord this nominal existence cannot continuously abide and on the other hand it is not devoid of any continuity whatever.—Aṣṭ. ● 17, 18 sqq. तदपि नामधेयं न स्थितं नास्थितं न विष्ठितं नाविष्ठितम् ।

3 "All the elements of existence beginning with matter and ending with Buddhahood"..........

[Sphuṭ 15b. 6-16a. 1.] *rnam-pa-ni dge-ba-la-sogs-pa-ñid-kyi chos gaṅ-du yaṅ brjod-du-med-pa źes-bya-ba yin-te.*[1]

Thus we have, with objects and aspects, the three-fold Degree of Heat. It is called so since it is like the heat that precedes fire,—the fire of non-dialectial intuitive knowledge.—

[Abhis. ālokā, MS. 41a. 16 - 41b. 1.]

इत्यालम्बनाकारवन्निर्विकल्पज्ञानाग्निपूर्वरूपत्वादूष्मगतमिवोष्मगतं त्रिविधम् ।

[Sphuṭ 16a. 1-2.] *de-ltar-na rnam-par-mi-rtog-paḥi ye-śes-kyi mehi sna-ltas yin-paḥi-phyir dro-bar-gyur-pa dmigs-pa daṅ rnam-pa daṅ-ldan-pa rnam-pa gsum-mo.*

4 C l i m a x , i n f e r i o r . मृदुमूर्धगतं = *rtse-mo chuṅ-ṅu.*

O b j e c t : The elements of existence, Matter etc. characterized as entities (the reality of which) is not to be insisted upon. Indeed, Matter and the other elements of existence are devoid of a real separate essence of their own; their true nature is (unique and undifferentiated and) devoid of the character of materiality etc.—

[Abhis. ālokā, MS. 42a. 4-7]

यस्मात्स्वभावशून्यता रूपादीनां रूपादिस्वभावेनापगतस्वभावता तस्माद्-स्थानार्हत्वविशिष्टं रूपाद्यालम्बनमिति ।=रूपादावस्थितिस्तेषां तद्भावेना-स्वभावता । (I.28c, d.)

[Sphuṭ. 16a. 4-5] (*rtse-mo*) *chun-nuḥi dmigs-pa-ni gzugs-la-sogs-pa-ni gzugs-la-sogs-pa raṅ-gi-ṅo-bo dan bral-baḥi-ṅo-bo ñid-yin-pas. raṅ-gi ṅo-bo ston-pa-ñid-kyis gzugs-la-sogs-pa-la mi-gnas-pa źes-bya-ba yin-no.*[1]

1 Pañc. 124. 7-125a. 1.—Quoted (in a condensed form) in the Abhis. ālokā, MS. 41a. 10-15.—पञ्चविंशतिसाहस्रिकायां चाधिमात्रोष्मगता-लम्बनाकारमधिकृत्योक्तं । यापीयं भगवन् धर्मसांकेतिकी प्रज्ञप्तिरुद्दत बोधिसत्त्व इति विस्तरेण यावद्बुद्ध इति सा न केनचिद्धर्मेण वचनीया कुशलेन वाकुशलेन वा यावद्भावेन वाभावेन वा तद्यथापि नाम स्वप्न इत्यादि ।

1 Pañc. I. 126a. 1-2.—*bcom-ldan-ḥdas gźan-yaṅ byaṅ-chen śer-phyin-la spyod-paḥi-tshe des gzugs-la gnas-par mi-byaḥo* etc.—Aṣṭ. 8. 4-6.—पुनरपरं भगवन् बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरता प्रज्ञापारमितायां भावयता न रूपे स्थातव्यं न वेदनायां न संज्ञायां न संस्कारेषु न विज्ञाने स्थातव्यम् ।

Aspects: From the standpoint of the Absolute all elements of existence, Matter etc. on one side and the Ultimate Monistic Principle[1], on the other, are mutually identical. Within the pale of this unique essence (such special characteristic features as) evanescence etc. do not exist; therefore one cannot insist upon Matter etc. as being evanescent or its reverse, and so on.
[Abhis. ālokā, MS. 42a. 14-42b. 3.]

धर्मतामुखेनाकारश्चैवंविधो ग्राह्य यदुत परमार्थेन रूपादिसर्वधर्मशून्यतयोः परस्परमेकं रूपमिति तत्र शून्यतायामनित्यत्वादीनामभावेन रूपादौ न नित्यादिभिराकारैः स्थानं विधेयमिति। = तयोर्मिथःस्वभावत्वं तदनित्याद्यसंस्थितिः। (I. 29a, b.)

[Sphuṭ. 16a. 5-6.] *rnam-pa-ni don-dam-par gzugs-la-sogs-paḥi chos thams-cad daṅ stoṅ-pa-ñid-dag phan-tshun ṅo-bo gcig yin-pas stoṅ-pa-ñid-la mi-rtag-pa-la-sogs-pa med-pa-ñid-kyis gzugs-la-sogs-pa de-dag-la rtag-pa daṅ mi-rtag-pa-la-sogs-pa-ñid-du mi-gnas-pa źes-bya-ba yin-no.*[2]

5 Climax, intermediate. मध्यमूर्धगतं = *rtse-mo ḥbriṅ-ba.*

Object: The elements of existence, Matter and the rest as having no separate particular essence of their own. Indeed, in the aspect of the Absolute (which represents the negation of all plurality),[3] the characteristic features of the phenomenal elements as evanescence etc. and their ultimate essence[4] are unreal (if viewed as separate entities) they are therefore mutually identical and no distinction can be made between them.—[5]
[Abhis. ālokā, MS. 43b. 9-11.]

धर्मधातुरूपतया नित्यादिसर्वाकारज्ञताशून्यतानां स्वस्वभावेन निः-

1 Lit. "Non-substantiality" (*śūnyatā*), the negation of every separate existence.

2 Pañc. I. 126a. Quoted in the Abhis. ālokā, MS. 42b. 3-6.—
तथाहि मृदुमूर्धाकारमधिकृत्य पञ्चविंशतिसाहस्रिकायां व्याख्यातम्। रूपमेव शून्यता शून्यतैव रूपमेव यावद्या भगवन्ननित्यतायाः शून्यता न सानित्यतेत्यादि।

3 Gser. I. 220a. 2.—*chos-kyi-dbyiṅs spros-bral-gyi ṅo-bo-ñid yin-pas.*

4 Lit. "and their ultimate Non-substantiality (*śūnyatā*)."

5 Gser. I. 220a. 1.—*phan-tshun bdag-ñid-gcig-pa-sta tha-dad med-pa.*

स्वभावत्वात् परस्परमेषामैकात्म्येनानिमित्तत्वविशिष्टं रूपाद्यालम्बनमिति। = तासां तद्भावशून्यत्वं मिथःस्वाभाव्यमेतयोः ॥ (I. 29c. d.).

[Sphuṭ. 16b. 1-2.] (*rtse-mo)ḥbriṅ-gi dmigs--pa-ni chos-kyi dbyiṅs-kyi ṅo-bo-ñid-kyis mi-rtag-pa-la-sogs-pa daṅ stoṅ-pa-ñid-rnams-ni ran-gi-ṅo--bo-ñid med-pa yiṅ-pas. mi-rtag-pa-ñid-la-sogs-pa daṅ stoṅ-pa-ñid-dag phan-tshun bdag-ñid-gcig-pa źes-bya-ba yin-no.*[1]

Aspect: From the standpoint of the Absolute there can be no interest in regard to the separate elements, Matter and the rest, since their separate reality is denied.—

[Abhis. ālokā, MS. 44b. 14-16.]

स्वभावप्रतिषेधेनास्वीकारो रूपादीनां धर्मतामुखेनाकारः। = अनुद्ग्रहो यो धर्माणाम्। (I. 30a.).

[Sphuṭ. 16b. 2.] *rnam-pa-ni. ṅo-bo-ñid bkag-pas gzugs-la-sogs-pa-la raṅ-gir-mi-byed-pa źes-bya-ba gaṅ-yin-pa de yin-no.*[2]

6 Climax, highest. अधिमात्रमूर्धगतं = *rtse-mo-chen-po.*

Object: The elements, Matter etc. characterized as devoid of special distinctive marks, such as blue colour and the like, which cannot be perceived from the standpoint of the Absolute, inasmuch as they have no real essence of their own.—

[Abhis. ālokā. MS. 45b. 2-3.]

स्वभावाभावतयैव नीलादिनिमित्तादर्शनविशिष्टं तत्त्वेन रूपाद्यालम्बनमिति। = तन्निमित्तासमीक्षणम्। (I. 30b.).

[Sphuṭ. 16b. 2-3.] (*rtse-mo) chen-poḥi dmigs-pa-ni ṅo-bo-ñid-med-pa-ñid-kyis gzugs-la-sogs-pa de-dag-la sṅon-po-la-sogs-paḥi mtshan-mar mi-mthoṅ-ba-źes-bya-ba yin-no.*[3]

1 Pañc. 126b. 1—130a. 1.—Ast. 8. 20.— नापि सर्वज्ञता अपरिगृहीता न हि निमित्ततो ग्रहीतव्या। The Abhis.ālokā, MS 43b. 7, 8,. has the following explanation :—

निमित्तमसाधारणं रूपं तत्त्वेनान्योन्यमेकरूपत्वान्नास्ति अतोऽग्रहणमिति यावत्।

2 Aṣt. 9. 11-13.— नेन न कश्चिद्धर्मः परिगृहीतो नापि स कश्चिद्धर्मोऽयं स गृह्णीयात् etc.—

3 Aṣt. 9. 13.— इयमपि भगवन् बोधिसत्त्वस्य महासत्त्वस्य प्रज्ञापारमिता वेदितव्या यद्रूपं न परिगृह्णीते।

Aspect: The (ultimate) unreality of the Climax of Wisdom as a separate entity, inasmuch as the knowledge which perfectly analyses the elements of existence, brings about the non-perception of all the separate realities.—

[Abhis. ālokā, MS. 45b. 12-14.]

सम्यग्धर्मप्रविचयत्वेन प्रज्ञया सर्ववस्तुनोऽनुपलम्भतया निरूपणादविद्य-मानप्रज्ञापारमितास्वभावत्वं धर्मतामुखेनाकारः। = परीक्षणं च प्रज्ञया सर्वस्यानुपलम्भतः॥ (I. 30c, d.)

[Sphuṭ. 16b. 3-4] *rnam-pa-ni śes-rab-kyis yaṅ-dag-par chos rab-tu-rnam-par-ḥbyed-pas dṅos-po thams-cad mi-dmigs-par ṅes-par-rtog-pa źes-bya-ba yin-no*[1]

Thus we have, with objects and aspects, the threefold Degree of the Climax. It is called so, because the roots of virtue that were unsteady attain here a state of stabilization and the Climax of their growth.[2]—

[Abhis. ālokā, MS. 45b. 15-16.]

इत्यालम्बनाकारवच्चलकुशलमूलमूर्धत्वान्मूर्धगतं त्रिविधम्॥

[Sphuṭ. 16b. 4-5.] *de-ltar-na dge-baḥi-rtsa-ba gyo-baḥi rtse-mo yin-paḥi-phyir rtse-mor-gyur-pa dmigs-pa daṅ rnam-pa daṅ-ldan-pa rnam-pa-gsum-mo.*

7 Steadfastness, inferior.

मृदुक्षान्तिगतं। = *bzod-pa chuṅ-ṅu.*

Object: The elements of existence, Matter etc. characterized as having no real essence of their own, inasmuch as, in the aspect of universal Non-substantiality, all the characteristic features on one side and the points characterized by them on the other, are unique and undifferentiated.—

[Abhis. ālokā, MS. 46b. 7-8.]

शून्यतया लक्ष्यलक्षणयोरेकत्वेनास्वभावत्वविशिष्टं रूपाद्यालम्बन-मिति। = रूपादेरस्वभावत्वं। (I. 31a.).

1 Pañc. 137b. 3—139a. 3.—*śes-rab-kyi-pha-rol-tu-phyin-pa-ni gaṅ. śes-rab-kyi-pha-rol-tu-phyin-pa-ḥdi-ni gaṅ-gi yons-su-brtag-par-bgyi-ste.*—He (the Bodhisattva) must investigate of what kind this Climax of Wisdom is, whose property it represents, etc.—Aṣṭ. 10. 1-4.

पुनरपरं भगवन् बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरता प्रज्ञापारमितां भावयता एवमुपपरीक्षितव्यमुपनिध्यातव्यं। कतमैषा प्रज्ञापारमिता etc.

2 Cf. "The Doctrine of Pr.-pār.", p. 35.

[Sphuṭ. 16b. 6-17a. 1.] (*bzod-pa*) *chun-ṅuḥi dmigs-pa-ni mtshan-ñid-kyi ṅo-bo-ñid daṅ. ṅo-bo-ñid-kyi mtshan-ñid-dag stoṅ-pa-ñid-du gcig-pa-ñid-kyis gzugs-la-sogs-paḥi ṅo-bo-ñid-med-pa źes-bya-ba yin-no.*[1]

A s p e c t : The separate unreality of the elements as their true essential nature, from the standpoint of both the Empirical and the Absolute Reality. This is demonstrated with respect to an individual who clings to the conception of a definite object.[2]

[Abhis. ālokā. MS. 46b. 13-15.]

रूपादीनामभाव एव स्वभावता संवृतिपरमार्थमुखेनाकारः ।=तदभाव-स्वभावता । (I. 31b).

[Sphuṭ. 17a. 1.] *rnam-pa-ni skye-bo dmigs-pa-can-gyi ṅor gzugs-la-sogs-pa dṅos-po-med-pa-ñid ṅo-bo-ñid-do.*[3]

8 S t e a d f a s t n e s s , i n t e r m e d i a t e .

मध्यक्षान्तिगतं = *bzod-pa ḥbriṅ-ba.*

O b j e c t : The elements of existence, Matter etc. characterized as neither becoming originated nor disappearing, since they are essentially unreal.[4]—

[Abhis. ālokā. MS. 47a 6-7.]

प्रकृत्यास्वभावत्वेनानुत्पादानिरोधत्वविशिष्टं रूपाद्यालम्बनमिति ।= तदजातिरनिर्याणं । (I. 31c.)

[Sphuṭ. 17a. 2.] (*bzod-pa*) *ḥbriṅ-gi dmigs-pa-ni raṅ-bźin-gyis ma-skyes-pa-ñid-kyis gzugs-la-sogs-pa-la skye-ba yaṅ med mya-ṅan-las-ḥdas-pa yaṅ med ces-bya-ba yin-no.*[5]

1 Pañc. 139a. 3.—Aṣṭ. 10. 5 रूपमिवायुष्मन् शारिपुत्र विरहितं रूपस्वभावेन etc.—O reverend Śāriputra, Matter is devoid of the essence of Matter.

2 Sic. acc. to Sphuṭ. q. v. Gser. I. 222a 3-4. *skye-bo dmigs-pa ste mṅon-źen-can-gyi ṅor bden-pa-lta-buḥi ṅo-bo-ñid-du snaṅ-no.*

3 Cf. the preceding note.

4 The Tib. text of the Abhis.ālokā and the Sphuṭ have both *raṅ-bźin-gyis ma-skyes-pa-ñid-kyis*= प्रकृत्याजातत्वेन The Gser. I. 222a. 4 and the Rnam-bśad. 90b. 1. explain अजातिरनिर्याणम् as the unreality of repeated origination (Saṃsāra) and of the deliverance from it.

5 Pañc. I. 140b. 2.—Aṣṭ. 11. 6.—अजाता ह्यनिर्याता आयुष्मन् शारिपुत्र सर्वधर्माः ।

Aspect: The perfect purification of body, speech and mind, owing to the cognition of the true essence of all the elements of existence.—

[Abhis. ālokā. MS. 47a. 12-13.]

सर्वधर्मस्वरूपावबोधेन कायादीनां सर्वाकारविशुद्धिरिति ।=शुद्धिः । (I. 31d.)

[Sphuṭ. 17a. 2-3.] *rnam-pa-ni chos thams-cad-kyi raṅ-gi-ṅo-bo rtogs-pa kho-nas lus-la-sogs-pa rnam-pa thams-cad-du rnam-par-dag-pa źes-bya-ba yin-no.*[1]

9 Steadfastness, highest.

अधिमात्राधिमात्रगतं = *bzod-pa chen-po.*

Object: The elements of existence, Matter etc. characterized as having no differentiation whatever, inasmuch as the particular and universal essences of all the elements are inadmissible from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 47b. 9-10.]

स्वसामान्यलक्षणानुपपत्त्या सर्वधर्माणामनिमित्तत्वविशिष्टं रूपाद्यालम्बनमिति ।=तदनिमित्तता ॥ (I. 31d.).

[Sphuṭ. 17a. 3-4.] *(bzod-pa) chen-pohi dmigs-pa-ni raṅ daṅ spyihi mtshan-ñid mi-hthad-pas chos thams-cad mtshan-ma-med-pa-ñid -do źes-bya-ba yin-no.*[2]

Aspect. The absence of a belief in the reality of of the (separate) elements upon which the mind is directed and the absence of a cognition of them as having an ultimate reality, inasmuch as the (separate) esseness of Matter etc., have no real substratum.—

[Abhis. ālokā, MS. 47b. 16—48a. 3.]

यस्मात्प्रकृत्यैव रूपादिनिमित्तानामाश्रयरहितत्वेनाधिमोक्षमनस्कारानधिमोक्षस्तत्त्वे मनस्कारापरिज्ञानमिति धर्मतामुखेनाकारः । तन्निमित्तानधिष्ठानानधिमुक्तिरसंज्ञता । (I. 32a, b.).

[Sphuṭ. 17a. 4-5.] *rnam-pa-ni ran-bźin-kho-nas gzugs-la-sogs-pahi mtshan-ma-rnams-kyi rten dan-bral-ba-ñid-*

1 Pañc. I. 140b. 5, 6, sqq. Aṣṭ 11.9.—

कायचित्तपरिशुद्धिर्लक्षणपरिशुद्धिर्बुद्धक्षेत्रशुद्धिर्ज्ञेय समवधानं भवति ।

2 Pañ. I. 141a. 6—144b. 7.—*de-cihi-phyir-że-na, hdi-ltar dos chos thams-cad dṅos-po-med-pahi raṅ-bźin-du* etc.—"Indeed he cognizes all the elements of existence as devoid of a (separate) reality." Aṣṭ. 11. 12--12. 11.

kyis mos-pa yid-la-byed-pas mi-mos-śiṅ de-kho-na-ñid yid-la-byed-pas yoṅs-su-śes-pa-med-pa źes-bya-ba-yin-te.[1]

So we have, with objects and aspects, the threefold Degree of Steadfastness. It bears this name because (the Bodhisattva) becomes possessed of a steadfast mind, owing to which he is able to master the profound Doctrine without fear and can no more fall into evil births.—

[Abhis. ālokā, MS. 48a. 5-6]

इत्यालम्बनाकारवदपायाभायेनाधिमात्रधर्मक्षमणात्क्षान्तिगतं त्रिविधम् ॥

[Sphuṭ. 17a. 5-6.] *de-ltar-na ṅan-ḥgro med-pas chos-chen-po-la bzod-pahi-phyir bzod-par-ḥgyur-ba dmigs-pa daṅ rnam-pa daṅ-ldan-pa rnam-pa-gsum-mo.*

10 Highest Mundane Virtues, inferior. मृदुलौकिकाग्रधर्मगतं = *chos-mchog chuṅ-ṅu.*

Object: The elements constituting the personality of the Bodhisattva, as being merged in trance during which they are not percieved as separate realities from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 486b. 1-4.]

सर्वधर्मा नोपादीयन्ते येन समाधिना स सर्वधर्मानुपादानो नाम समाधिस्तत्त्वतः समाधिस्वरूपं रूपाद्यालम्बनमिति ।=समाधिः (I. 32c).

Sphuṭ. 17b. 1-2.] *(chos-mchog) chuṅ-ṅuhi dmigs-pa-ni chos thams-cad skye-ba-med-pa daṅ dpaḥ-bar-ḥgro-ba-la-sogs-pahi tiṅ-ṅe-ḥdzin bsgom-par-byaḥo źes-bya-ba yin-no.*[2]

Aspect: The functions of this meditative trance, the activity of which, owing to the vows, the virtues, and the wisdom (of the Bodhisattva) and owing to the efficiency of the fundamental element of the Absolute, manifests itself without effort in all the regions of the world in accordance with the needs of the converts. In such a way the Bodhisattva attains Supreme Enlightenment at an early date.—

1 Aṣṭ. 13. 2-7.

2 Pañc. I. 145a. 1.—*byaṅ-chen-rnams-kyi tiṅ-ṅe-ḥdzin chos thams cad skye-ba-med-pa źes-bya-ste etc.*—"the meditation of the Bodhisattvas the Mahāsattvas has for its object the absence of origination with all the elements of existence." Aṣṭ. 13.7.— अयमुच्यते सर्वधर्मानुपादानो नाम समाधिः ; Cf. S. N. Dasgupta, History of Indian Philosophy, p. 272.

[Abhis. ālokā. MS. 48b 5-9.]

स्वप्रणिधिपुण्यज्ञानधर्मताबलेनानाभोगं सर्वलोकधातुषु यथाभव्यतया समाधिव्यापारः प्रवर्तत इति कार्यमुखेनाकारेणालम्बनात्क्षिप्रमनुत्तरां सम्यक्सम्बोधिमभिसंबुध्यते ।=तस्य कारित्रं । (I. 32c.).

[Sphuṭ. 17b. 2-3.] *mam-pa-ni raṅ-gi smon-lam daṅ bsod-nams daṅ ye-śes daṅ chos-kyi-dbyiṅs-kyi stobs-kyis[1] lhun-gyis-grub-par hjig-rten-gyi khams-thams-cad-du skal-pa-ji-lta-ba-bźin-du tiṅ-ṅe-ḥdzin-gyi bya-ba ḥjug-pa źes-bya-ba-yin-no.*[2]

II Highest Mundane Virtues, intermediate मध्यलौकिकाग्रधर्मगतं= *chos-mchog-chuṅ-ṅu.*

Object: The elements, Matter etc. (constituting the Bodhisattva's personality) characterized as the cause or the motive, owing to which the Buddhas deliver the prophecy of future Enlightenment to the Yogin (i.e. the Bodhisattva) who practises correct meditation.—Such is the true state of things (that the background of all the elements constituting the Bodhisattva's personality is the unique element of Buddhahood which finally becomes delivered).—

[Abhis. ālokā, MS. 48b. 13-14.]

धर्मतैषा सम्यक्प्रतिपन्नसमाधियोगिनां बुद्धैर्व्याकरणं क्रियत इति व्याकरणहेतुत्वाविशिष्टं रूपाद्यालम्बनमिति ।=व्याकृतिः । (I. 32d.).

[Sphuṭ. 17b. 3-4.] *(chos-mchog) ḥbriṅ-gi dmigs-pa-ni yaṅ-dag-par-źugs-pahi tiṅ-ṅe-ḥdzin daṅ-ldan-pahi rnal-ḥbyor-pa-la saṅs-rgyas-rnams luṅ-bstan-par-mdzad-pa ḥdi-ni chos-ñid-do źes-bya-ba-yin-no.*[3]

Aspect. The rejection of conceit. As no imputation of separate entities is admissible from the standpoint of the Absolute, the Bodhisattva who has a perfect notion of the nature of his meditative trance can no more be possessed of such thoughts as "I am the person that practises meditation," and the like.—

1 The same reading in the Tib. text of the Abhis ālokā = धर्मधातुबलेन ।

2 Aṣṭ. 13. 10-11.— अनेनैव समाधिना विहरन् बोधिसत्त्वो महासत्त्वः क्षिप्रमनुत्तरां सम्यक्सं बोधिमभिसंबुध्यते ।

3 Pañc. I. 147b. 2-4.—Aṣṭ. 13. 12-14.—व्याकृतोऽयं भगवन् बोधिसत्त्वः पूर्वकैस्तथागतैरर्हद्भिः सम्यक्संबुद्धैरनुत्तरायां सम्यक्संबोधौ ।

[Abhis. ālokā, MS. 49a. 11-14.]

सर्वविकल्पानुपपत्त्या विदितसमाधिस्वरूपस्य बोधिसत्त्वस्याहं समाहित इत्यादिज्ञानानुत्पत्त्या धर्मतामुखेनाकारेणाभ्यसनान्न संभवति ।=मननान्नयः । (I. 32d.).

[Sphut. 17b. 4-5.] *rnam-pa-ni rnam-par-rtog-pa thams-cad mi-ḥthad-pas byaṅ-chub-sems-dpaḥ tiṅ-ṅe-ḥdzin-gyi raṅ-gi-ṅo-bo rtogs-pa-la bdag-ni mñam-par-bźag-paḥo sñam-pa-la-sogs-paḥi śes-pa mi-ḥbyuṅ-ba źes-bya-ba yin-no.* [1]

12 Highest Mundane Virtues, highest. अधिमात्रलौकिकाग्रधर्मगतं = *chos-mchog chen-po.*

Object: The elements characterized as not being liable to a separate indication, inasmuch as, from the standpoint of the Absolute, the Bodhisattva, his meditative trance, and the Climax of Wisdom are mutually identical.

[Abhis. ālokā. MS. 49b. 4-7.]

धर्मतया समाधिबोधिसत्त्वप्रज्ञापारमितार्थत्रयस्य परस्परमेकं रूपमित्यशक्यपृथगुपदर्शनविशिष्टरूपाद्यालम्बनान्न चेत्यर्थः ।=मिथस्त्रिकस्य स्वाभाव्यं । (I. 33a.).

[Sphuṭ. 17b. 5-6.] *(chos-mchog) chen-poḥi dmigs-pa-ni chos-ñid-kyis tiṅ-ṅe-ḥdzin daṅ byaṅ-chub-sems-dpaḥ daṅ śes-rab-kyi-pha-rol-tu-phyin-pa daṅ don gsum phan-tshun ṅo-bo-gcig-paḥo źes-bya-ba yin-no.* [2]

Aspect. The absence of a constructive thought at the time of concentrated trance, since all the separate elements cease to exist (for the Bodhisattva). This is the most sublime means for the attainment of Buddhahood.—

[Abhis. ālokā. MS. 49b. 9-11.]

सर्वधर्माविद्यमानत्वेन समाधेरविकल्पनं परमोपाय इति धर्मतामुखेनाकारेणालम्बनात् ।=समाधेरविकल्पना ।(I. 33b.)

[Sphuṭ. 17b. 6-18a. 1.] *rnam-pa-ni chos-thams-cad yod-pa-ma-yin-pa-ñid-kyis tiṅ-ṅe-ḥdzin-du rnam-par-mi-rtog-pa-ni thabs dam-paḥo źes-bya-ba yin-no.* [3]

1 Pañc. I. 147b. 6.—Aṣṭ. 13. 14.— योऽनेन समाधिना विहरति स तमपि समाधिं न समनुपश्यति न च तेन समाधिना मन्यते । अहं समाहितः । अहं समाधिं समापत्स्ये ।

2 Pañc. 184a. 1-2.—*śer-phyin-yaṅ gźan la. tiṅ-ṅe-hdzin kyaṅ gźan byaṅ-sems kyaṅ gźan źes-bya-ba med.*—"The Climax of Wisdom is not one entity and the Bodhisattva another, etc. Cf. Das Gupta, Ibid.

3 Pañc. I. 148a. 6. *Rab-hbyor-gyis smras-pa. chos thams-cad med-paḥi-phyir rtog-med-de. de-ltar-na rigs-kyi-bu-tiṅ-ṅe-ḥdzin de-la*

In such a form we have with objects and aspects, the threefold Degree of Highest Mundane Virtues. It is called so, since it represents the culmination of all the virtuous elements of the Bodhisattva, while he is still a mundane being.—

[Abhis. ālokā, MS. 50a. 12-14.]

इत्यालम्बनाकारवल्लौकिकसर्वधर्माग्रत्वादग्रधर्माख्यं त्रिविधम् ॥

[Sphuṭ. 18a. 1-2.] *de-ltar-na ḥjig-rten-paḥi chos thams-cad-kyi mchog yin-paḥi-phyir chos-kyi-mchog ces-bya-ba dmigs-pa dan rnam-pa dan-ldan-pa rnam-pa-gsum-mo.*

(4) THE 4 KINDS OF IMPUTATION CONNECTED WITH THE PATH OF TRAINING. Kār. I 34, 35

[A. The imputation regarding the objective elements as being defiling forces.—B. The imputation regarding the objective elements as far as they are purifying factors, the antidotes of the former.—C. The imputation regarding the subject as a real existing personality.—D. The imputation regarding the subject as a nominal reality, a complex of elements etc. [1]]

A. The imputation regarding the objective defiling elements.— संक्लेशवस्तु-विषयो ग्राह्यविकल्पः = *kun-nas-ñon-moṅs-paḥi rten-can-gyi gzuṅ-rtog.*

Definition: The realistic views which, being directed upon the object perceived that consists of the defiling elements, hold these to be real entities which are experienced (by the subject that cognizes them). Such is this imputation in its predominant part.

[Skabs. I. 227b. 6-228a. 1.] *taṅ-gi dmigs-yul kun ñon-phyogs-kyi chos-la dmigs-nas loṅs-spyad-byaḥi rigs-su bden-par-ḥdzin-paḥi cha-nas bźag-paḥi bden-ḥdzin.*

rtog-pa med-do.—Subhūti said: "As all the elements have no real existence (as separate entities), there can be no constructive thought regarding them. Accordingly, O noble youth, there can be no constructive thought in the state of meditative trance".—Aṣṭ. 14. 5.

1 "The seed, the foundation of these imputations is removed from the Paths of Illumination and of Concentrated Contemplation, but their manifestation in an evident and gross form is put an end to by the effort of the Bodhisattva's mind on the 4 Degrees of the Path of Training respectively." (Rnam-bśad. 97a. 5-6).

Varieties. These are 9 in number, in correspondence with the object perceived.

[Ibid. 228a. 1.] *yul-gyi sgo-nas dgu yod.*

1 The imputation caused by the ignorance in regard to one's deeds, of the cause and the effect, and of the Absolute Truth.[1] अविद्याविकल्पः =*ma-rig-paḥi rnam-par-rtog-pa.*[2]

2 The imputation concerning the 5 groups of elements, the material etc. रूपादिस्कन्धविकल्पः =*gzugs-la-sogs paḥi phuṅ-po lṅaḥi rnam-par-rtog-pa.*[3]

3 The imputation consisting in preconceived views concerning the reality of the material and immaterial elements. नामरूपाभिनिवेशविकल्पः =*miṅ-daṅ-gzugs-la mṅon-par-źen-paḥi rnam-par-rtog-pa.*[4]

4 The imputation consisting in the adherence to either of the two extremes (viz. Eternalism or Nihilism). अन्तद्वयसक्तिविकल्पः =*mthaḥ gñis-la chags- paḥi rnam-par rtog-pa.*[5]

5 The imputation consisting in the ignorance of the true nature of the defiling[6] and the purifying[7] elements.

1 Sic. acc. to Lun. I. 198a. 3-4 and Gser. I. 237a. 5.

2 Pañc. I. 149b. 4.—*Śā-rthi bu chos ḥdi-dag-ni byis-pa so-schi skye-bos ji-ltar mnon-par-chags-par-bya-ba de-lta-buḥi rnam-par yod-pa-ma-yin-no*—O Śāriputra, these elements do not exist in the form in which they are conceived by the foolish worldlings.—In the Kār. it is indicated by *moha.* The other forms are not mentioned.

3 Pañc. 149b. 6-7.—*gzugs naṅ-ston-pa-ñid......kyi-phyir yod-pa-ma-yin-no*—Owing to the non-substantiality of the internal elements Matter has no real existence.

4 Ibid. 150a. 2.—*gan med-paḥi chos-de-dag yoṅs-su brtagsnas miṅ-dan-gzugs-la mṅon-par-źen pa*—they (the worldlings) investigate the elements which have no (separate) reality and have preconceived views as regards the material and immaterial groups of elements. (*nāma=vedanā, saṃjñā, saṃskārāḥ, vijñāna; rūpa: rūpa-skandha*).

5 Ibid. 150a. 1-2.—*chad-pa daṅ rtag-paḥi mthaḥ gñis-la chags-pas*—they cling to either of the 2 extremes, the eternalistic or the nihilistic.

6 The twelve-membered causal chain. (Luṅ I. 198b. 1.) Cf. Bu-ton's History, Transl. vol. I. p. 9, notes 53-56.

7 Acc. to Luṅ. (Ibid.)—Nirvāṇa.

संक्लेशव्यवदानाज्ञानविकल्पः = *kun-nas-ñon-moṅs-pa dan rnam-par-byaṅ-ba mi-śes-paḥi rnam-pa-rtog-pa.*[1]

6 The imputation caused by the non-abiding on the Path of a Saint (through want of faith etc.) आर्यमार्गाप्रतिष्ठान-विकल्पः = *ḥphags-paḥi lam-la mi-gnas-paḥi rnam-par-rtog-pa.*[2]

7 The imputation consisting in the wrong perception of the essential character of the elements उपलम्भविकल्पः = *dmigs-paḥi rnam-par-rtog-pa.*[3]

8 The imputation of the Ego etc. आत्मादिविकल्पः = *bdag-la-sogs-pa-la mṅon-par-źen-paḥi rnam-par-rtog-pa.*[4]

9 The imputation concerning the attainment of perfect purity. विशुद्ध्युत्पादादिविकल्पः = *rnam-par-dag-pa skyed-pa-la-sogs-paḥi rnam-par-rtog-pa.*[5]

1 Pañc I. 150a. 3.—*gzugs kun-nas-ñon-moṅs-paḥo źes mi-śes mi-mthoṅ-no*—they do not know and they do not see that Matter is a defiling element.

2 Ibid. 150a. 7-8—*sbyin-paḥi-pha-rol-tu-phyin pa-la gnas-pa-ma-yin*—they do not abide in the practice of the Transcendental Virtue of Charity.

3 Ibid. 151a. 8.—*rnam-pa thams-cad-mkhyen-pa-ñid-du mi-dmigs-paḥi tshul-gyis ḥbyun-ba yin-no.*—(The Bodhisattva) comes to the Omniscience in regard to all the aspects of existence through the method of non-perception (of the separate entities).

4 Ibid 149a. I.—*Śā-rihi bu śin-tu-rnam-par-dag-paḥi-phyir bdag mi-dmigs-so*—O Śāriputra, owing to the perfectly pure (unique undifferentiated) character of the Absolute, the Ego is not to be perceived.

5 Acc. to Gser. I. 236b. 6. and Rnam-bśad 99a. 1-2 this refers to the attainment of Nirvāna through the aversion towards the sufferings of Phenomenal life. Pañc. I. 149b. 1-2.—*chos thams-cad ma-skyes-pa. dan. ma-hgag-pa dan. kun-nas-ñon-moṅs-pa-med-pa dan. dmigs-pa-med-pa dan. mṅon-par-ḥdu-bya-ba-med-pa ḥdi-ni rnam-par-dag-pa śes-bya-ste.*—'Perfect purity' means that all the elements of existence neither become originated nor disappear, that they can be neither defiling, nor purifying (as dialectically opposed), that they cannot have a real end, be an object of cognition and a product of active forces.

B. The imputation regarding the objective purifying elements. व्यवदानवस्त्वधिष्ठानो ग्राह्यविकल्पः = *byaṅ-baḥi rten-can-gyi gzuṅ-rtog.*

Definition: The realistic views which, being directed upon the object perceived that consists of the purifying elements, hold these to be real entities which are experienced (by the subject that cognizes them). Such is this imputation in its predominant part.

[Skabs I. 228a. 1-2.] *raṅ-gi dmigs-yul rnam-byaṅ-phyogs-kyi chos-la dmigs-nas loṅs-spyad-byaḥi rigs-su-bden-par ḥdzin-paḥi cha-nas-bźag-paḥi bden-ḥdzin.*

Varieties: There are 9 in number, in correspondence with the object perceived

[Ibid. 228a. 2.] *dmigs-yul-gyi sgo-nas dgu yod.*[1]

1 The imputation is regard to (the 5 groups of elements as representing) aggregates of purifying factors. राश्यर्थविकल्पः = *phuṅ-poḥi don-gyi rnam-par-rtog-pa.*[2]

2 The imputation in regard to the media for the origination of the 6 kinds of consciousness (i. e. in regard to the 12 bases of cognition).[3] आयद्वारार्थविकल्पः = *skye- baḥi don-gyi rnam-par-rtog-pa.*[4]

3 The imputation in regard to the (18 component elements of the individual as the) source from which homogeneous categories of elements (relating to the subsequent existence) become originated.[5] गोत्रार्थविकल्पः = *rigs-kyi don-gyi rnam-par-rtog-pa.*

4 The imputation regarding the (causally depend-

1 The Sanskrit version of the subsequent items is an extract from the Abhis.ālokā, MS. 53a. 5-9.

2 Pañc. I. 150b. 1.—*gzugs-la mṅoṅ-par-źen-pa yin. tshor-ba daṅ ḥdu-śes daṅ ḥdu-byed daṅ rnam-par-śes-pa-la mṅon-par-źen-pa yin.*—They have preconceived views as regards the group of material elements, the feelings, ideas, forces and consciousness. On *rāśy-artha, āya-dvāra-artha* and *gotra-artha*, cf. Adhidharmakośa, I. 20.

3 Luṅ. I. 199a. 3-4.—*mig-śes-la-sogs-paḥi rnam-śes* (= *cakṣur-vijñānādi vijñānānām*) *skye-baḥi sgo* (= *āya-dvāram*) *skye-mched bcu-gñis-kyi don-to.* (= *dvādaśāyatanārthaḥ*).

4 Pañc. I. 150b. 2.—*mig-la mṅon-par-źen-pa yin. rna-ba daṅ sna daṅ lce daṅ lus daṅ yid-la mṅon-par-źen-pa yin.*—They have preconceived views as regards the faculty of vision. They have preconceived views as regards audition, etc.

5 Luṅ. I. 199a. 4.—*rigs-ḥdra bskyed-paḥi sa-bon khams-kyi-don-to.*

ent) origination. उत्पादार्थविकल्पः = *skye-bahi don-gyi rnam-par-rtog-pa.*[1]

5 The imputation regarding the different aspects of Non-substantiality. शून्यतार्थविकल्पः = *stoṅ-ñid-kyi don-gyi rnam-par-rtog-pa.*[2]

6 The imputation regarding the 6 Transcendental Virtues. पारमितार्थविकल्पः = *pha-rol-tu-phyin-pahi don rnam par-rtog-pa.*[3]

7 The imputation in regard to the Path of Illumination दर्शनमार्गविकल्पः = *mthoṅ-bahi-lam-gyi rnam-par-rtog-pa.*[4]

8 The imputation in regard to the Path of Concentrated Contemplation. भावनामार्गविकल्पः = *sgom-pahi-lam-gyi rnam-par-rtog-pa.*[5]

9 The imputation regarding the Ultimate Path. अशैक्षमार्गविकल्पः = *mi-slob-pahi lam-gyi rnam-par-rtog-pa.*[6]

C. The imputation concerning indi-

1 Pañc. I. 150b. 8.—(with regard to imputations 3 and 4). *khams daṅ rten-cin-hbrel-par-hbyuṅ-ba-la mṅon-par-źen-pa yin* —They have preconceived views as regards the component elements of the individual and the (12 members of the) causal chain.

2 Ibid. *ston-pa-ñid-thams-cad-la brtags śiṅ mṅon-par-źen.*—They investigate all the aspects of Non-substantiality and have preconceived views regarding them.

3 Pañc. I. 150b. 7.—*Śā rihi bu hdi-la byaṅ-chen thabs-mi-mkhas-pas śer-phyin-la brtags-śiṅ mṅon-par-źen* —O Śāriputra, the Bodhisattva, the Mahāsattva, through want of skill, has preconceived realistic views in regard to the Climax of Wisdom.—(Follow similar passages regarding the other 5 virtues in the reverse order)

4 Ibid. 150b. 8-151a. 1.—*dran-pa-ñe-bar-gźag-pa-rnams daṅ yaṅ-dag-par-spoṅ-ba rnams-dan etc.*—(They have preconceived realistic views) in regard to the 4 methods of intense mindfulness, etc. (Follow all the other *bodhipakṣikā dharmāḥ*).

5 Ibid 151a. 2—*bsam-gtan rnams dan, tshad-med-pa rnams dan. gzugs-med-pahi sñoms-par źugs-pa rnams daṅ*.........(They have preconceived views) as regards the 4 Degrees of Trance, the 4 Immeasurable Feelings, the 4 Degrees of Absorption in the Immaterial Sphere, etc.

6 Ibid. 151a. 4.—*rnam-mkyen-gyi bar-la brtags-śiṅ mnon-par-źen-pa.*—They have realistic views regarding the Omniscience of the Buddha itself.

vidual (the subject) as a real existing personailty. पुद्गलद्रव्याधिष्ठानो ग्राहकविकल्पः =gan-zag rdzas-su-yod-paḥi rten-can-gyi ḥdzin-rtog.

Definition: Realistic views, which, being directed upon the subject as a real personality, hold the latter to be ultimately real as an agent that experiences. [Skabs. I. 228a. 3-4.] *raṅ-gi dmigs-yul rdzas-ḥdzin-la dmigs-nas (loṅs-spyod-pa-por bden-par)-ḥdzin-paḥi cha-nas-bźag-paḥi bden-ḥdzin.*

Varieties:—These are 9 in number. [Ibid. 228a 5.] *dbye-na dgu yod.*[1]

1 The imputation concerning the Ego as an independent reality. स्वतन्त्रात्मविकल्पः= *bdag raṅ-dbaṅ-can-gyi rnam-par-rtog-pa.*[2]

2 The imputation regarding the Ego as a unique indivisible substance.[3] एकात्मविकल्पः =*gcig-puḥi bdag-gi rnam-par-rtog-pa.*

3 The imputation regarding the Ego as the cause (of consciousness). कारणात्मविकल्पः =*rgyuḥi bdag-gi rnam-par-rtog-pa.*

4 The imputation regarding the Ego as the perceptor, as the object of perception etc. द्रष्टाद्यात्मविकल्पः =*lta-ba-bo-la-sogs-paḥi bdag-gi rnam-par-rtog-pa.*[6]

5 The imputation regarding the Ego as the substratum of defiling elements (contained in the twelve-membered causal chain). संक्लेशाधारात्मविकल्पः[7] =*kun-nas-ñon-moṅs-paḥi rten-gyi bdag-gi rnam-par-rtog-pa.*

1 The Sanskrit version of the following is an extract from the Abhis.ālokā, MS. 53b. 12-54a. I

2 Pañc. I. 149a. 1.—*Śā riḥi bu śin-tu rnam-par-dag-paḥi-phyir bdag mi-dmigs-so.*—O Śāriputra, owing to the perfectly pure (undifferentiated character of the Abs.) the Ego is not to be perceived, etc.

3 Luṅ. I. 199b 6 —*cha-śas-med-pas gcig-puhi bdag-go* —

4 Ibid. *rnam-śes-kyi rgyur-gyur-pa rgyuḥi bdag-go*

5 Pañc. I. 149a. 2.—(in regard to imputations 2 and 3) *phun-po daṅ skye-mched (mi-dmigs-so)* The 5 groups of elements and the 12 bases of cognition are not to be perceived.

6 Ibid.—*khams mi-dmigs-so.*—The (18) component elements are not to be perceived.

7 Cf. above, *avidyā, tṛṣṇā, upādāna=kleśa-saṃkleśa; saṃskāra* and *bhava=karma-saṃkleśa*; the remaining 7 members=*janma-saṃkleśa.*

8 Pañc. I. 149a. 2.—*rten-ciṅ-ḥbrel-par-ḥbyuṅ-ba mi-dmigs-so.*—The (12 membered formula of) dependent origination is not to be perceived.

6 The imputation regarding the Ego as the substratum of the quality of absence of passion. वैराग्याधारात्म-विकल्पः =*ḥdod-chags dan-bral-baḥi rten-gyi bdag-gi rnam-par-rtog-pa.*[1]

7 The imputation regarding the Ego as the substratum of (the elements constituting) the Path of Illumination. दर्शनमार्गाधारात्मविकल्पः =*mthon-baḥi lam-gyi rten-gyi bdag-gi rnam-par-rtog-pa.*[2]

8 The imputation regarding the Ego as the substratum of (the elements constituting) the Path of Concentrated Contemplation.[3] भावनामार्गाधारात्मविकल्पः =*sgom-paḥi lam-gyi rten-gyi bdag-gi rnam-par-rtog-pa.*[4]

9 The imputation of the Ego as the substratum (of the elements constituting the personality) that has perfectly attained the ultimate essential aim. कृतार्थाधारात्म-विकल्पः =*don-byas-paḥi rten-gyi bdag-gi rnam-par-rtog-pa.*[5]

D. The imputation in regard to the subject as a nominal reality.

Definition: Realistic views which, being directed upon the subject as a nominal entity, maintain its reality as of a factor that experiences. Such is this imputation in its predominant part.

[Skabs. I. 228a 5] *ran-gi dmigs-yul btags-ḥdzin-la dmigs-nas lons-spyod-pa-por bden-par-ḥdzin-paḥi cha-nas-bźag-paḥi bden-ḥdzin.*

Varieties: These are 9 in number:[6]—

1 Ibid. 149a. 5.—*bsam-gtan-rnams mi-dmigs-so.*—The 4 Degrees of Trance are not to be perceived (as having a separate reality).

2 Ibid. 149a. 4-5.—*ḥphags-paḥi bden-pa-rnams mi-dmigs-so.*—The 4 Truths, etc.

3 Lun. I. 200a. 4.—*rnam-thar sñoms-ḥjug-gi bdag-ñid sgom-paḥi lam.*—The Path of Conc. Contempl. which essentially consists of the (8) Degrees of Liberation from Materiality (*vimokṣa*) and the (4) Degrees of Absorption in the Immaterial Sphere.

4 Pañc I. 149a. 5.—*rnam-par-thar-pa-rnams-dan* etc.—The 8 Degrees of Liberation.........are not to be perceived.

5 Acc. to Lun. this refers to the 10 Powers of the Buddha etc.—The Pañc. I. 149a. 6. has accordingly *de-bźin-gśegs-paḥi stobs bcu dan. mi-ḥjigs-pa-bźi dan.........mi-dmigs-so.*

6 The Sansk. version of the following is an extract from the Abhis.ālokā, MS. 55b. 9-12.

1 The imputation regarding the nominal reality of the 5 groups of elements. स्कन्धप्रज्ञप्तिविकल्पः = *phuṅ-po btags-yod-du rnam-par-rtog-pa.*[1]

2 The imputation regarding the nominal reality of the bases of cognition. आयतनप्रज्ञप्तिविकल्पः = *skye-mched btags-yod-du rnam-par-rtog-pa.*[2]

3 The imputation regarding the nominal reality of the (18) component elements of an individual. धातुप्रज्ञप्तिविकल्पः = *khams btags-yod-du rnam-par-rtog-pa.*[3]

4 The imputation regarding the (12 membered formula of) dependent origination. प्रतीत्यसमुत्पादप्रज्ञप्तिविकल्पः = *rten-ciṅ-ḥbrel-par-ḥbyuṅ-ba-btags-yod-du rnam-par-rtog-pa.*[4]

5 The imputation regarding the nominal reality of the purifying elements. व्यवदानप्रज्ञप्तिविकल्पः = *rnam-par-byaṅ-ba btags-yod-du rnam-par-rtog-pa.*[5]

6 The imputation regarding the nominal reality of the Path of Illumination. दर्शनमार्गप्रज्ञप्तिविकल्पः = *mthoṅ-baḥi-lam btags-yod-du rnam-par-rtog-pa.*[6]

1 Pañc. I. 152a. 3-4.—*Rab-ḥbyor de ji-sñam-du sems. gzugs kyaṅ gźan-la. sgyu-ma yaṅ gźan-źig yin sñam-mam* —O Subhūti, how doest thou think about it? Is Matter one entity and the Illusion (of it)—another?

2 Pañc. I. 152a. 5.—*Rab-ḥbyor de ji-sñam du sems mig kyaṅ gźan-la sgyu-ma-yaṅ gźan-źig yin sñam-mam* —O Subhūti how doest thou think about it? Is (the faculty of) vision one entity and the Illusion (of it) another? etc. (follow similar indications in regard to all the other bases of cognition).

3 Ibid. 152a. 5-7.—*gzugs kyaṅ gźan-la. . . ..mig-gi rnam-par-śes-pa yaṅ gźan-la. sgyu ma yaṅ gźan-źig yin sñam-mam.*—Is the visible matter one entity etc..........and is visual consciousness one entity and the illusion (of it) another?

4 Acc. to Luṅ. I. 200b. 4.—*sgyu-ma yaṅ gźan-la rten-ciṅ-ḥbrel-par-ḥbyun-ba haṅ gźan*........In the Peking edition we have instead similar indications concerning visual sensation (*mig-gi ḥdus-te-reg-pa* = *cakṣuḥ-saṁsparśa*), etc.

5 Pañc. I. 153b. 1.—*byaṅ-chub-kyi phyogs-kyi chos-rnams-kyi bar yaṅ gźan ma-lags.*—The (37) characteristic features of Enlightenment are not one entity, etc.

6 As in the preceding case the Luṅ. (and the other Tibetan Commentaries) refer to a version of the Pañc. evidently differing from that of the Peking edition.—Luṅ. 200b. 5-6.—*stoṅ-pa-ñid daṅ mtshan-ma-med-pa daṅ smon-pa-med-pa yaṅ gźan* etc.

7 The imputation regarding the nominal reality of the Path of Concentrated Contemplation. भावनामार्गप्रज्ञप्तिविकल्पः = *sgom-pahi-lam btags-yod-du rnam-par-rtog-pa.*[1]

8 The imputation regarding the nominal reality of the Special Path (the cognition of Non-Substantiality and the unique Monistic Principle विशेषमार्गप्रज्ञप्तिविकल्पः = *khyad-par-gyi lam btags-yod-du rnam-par-rtog-pa.*[2]

9 The imputation regarding the nominal reality of the Ultimate Path. अशैक्षमार्गप्रज्ञप्तिविकल्पः = *mi-slob-pahi lam btags-yod-du rnam-par-rtog-pa.*[3]

[In the Skabs. I. 228b. 1 sqq. we have the objective and the subjective imputations investigated in the form of a quadrilemma[4] (based on the Commentary of Vimuktasena and the Abhis. ālokā) as follows:—

1st limitation: Objective imputation only, without subjective imputation.—The imputation maintaining the reality of the objects perceived, exclusively.—*dmigs-yul gzuṅ-ba kho-na-la loṅs-spyad-byar bden-par-hdzin-pahi rtog-pa de gzuṅ-rtog yin-la hdzin-rtog-ma-yin-pahi mu.*

2nd limitation: Subjective imputation, exclusively, without objective imputation.—The imputation maintaining the reality of momentary consciousness as of a perceiving principle.—*śes-pa skad-cig-ma-la loṅs-spyod-pa-por bden-par-hdzin-pahi rtog-pa de hdzin-rtog yin-la gzuṅ-rtog min pahi mu.*

3rd limitation: Both objective and subjective imputation in one.—The imputation maintaining the reality of a continuous stream of consciousness as something that is experienced.—*rgyun dan-bcas-pahi śes-pa loṅs-spyad-byar bden-par-hdzin-pahi rtog-pa de gñis-ka yin-pahi mu.*

4th limitation: Neither objective nor sub-

1 Luṅ. 200b. 6.—*bsam-gtan-rnams. gzugs med-pahi sñoms-par-hjug-pa yaṅ gźan etc.*

2 Ibid 201b. 1.—*sgyu-ma yaṅ gźan-la stoṅ-pa ñid thams-cad kyaṅ gźan.*

3 Pañc I 153b. 2.—*bcom-ldan-hdas byan chub-kyi bar yaṅ gźan-ma-lags. sgyu-ma yaṅ gźan ma lags te*—O Lord, so, up to the perfect Supreme Enlightenment, (all these elements) and the illusion (of them) are not to be regarded as different items.

4 *catuṣkoṭika = mu-bźi.*

jective imputation.—The Climax of Wisdom as directly cognizing the principle of Non-substantiality.—*stoṅ-ñid mṅon-sum-du rtogs-paḥi śes-rab-kyi phar-phyin de-gñis-ka-min-paḥi mu.*]

(5) THE FAVOURABLE SUPPORT OF THE BODHISATTVA'S ACTIVITY ON THE PATH OF TRAINING). संपरिग्रहः =*yoṅs-su-ḥdzin-pa.* Kār. I. 36.

D e f i n i t i o n :—(a) of the external support: The spiritual preceptor who teaches the Doctrine to the Bodhisattva abiding on the Path of Training.

[Skabs. I. 230b. 6-231a. 1.] *byaṅ-sems sbyor-lam-pa-la chos ston-paḥi dge-baḥi-bśes-gñen de. deḥi phyiḥi yoṅs-ḥdzin-gyi mtshan-ñid.*

(b) of the internal support:—The cognition of the Bodhisattva abiding on the Path of Training, owing to which (cognition), the extremes of the Phenomenal World and of Hīnayānistic Nirvāṇa are rejected.

[Ibid. 231a. 1-2.] *byaṅ-sems sbyor-lam-pa srid-źiḥi mthar-ltuṅ-ba ḥgog-paḥi byaṅ-sems sbyor-lam-paḥi mṅon-rtogs de. deḥi naṅ-gi yoṅs-ḥdzin-gyi mtshan-ñid.*

The supports (of the Bodhisattva on the Path of Training) are: skill in the means of action which manifests itself in the absence of mental depression, in the absence of fear etc. and, along with it, the teacher who is devoid of envy and other (defiling elements), demonstrates the (separate) unreality of all the things cognizable, and is a true friend, since he furthers the attainment of the ultimate result which is Buddhahood etc.—

[Abhis. ālokā, MS. 56a. 12-16.]

चित्तानवलीनत्वानुत्त्रासादिनोपायकौशलेन यथाशयं त्रितीशेषराज्ञोमरणा-निर्वेदनन्यायेन मात्सर्यादिधर्मवियुक्तः समस्तवस्तुनैरात्म्यादिदेशकः सुगति-फलादिप्रापकत्वेन कल्याणमित्रम्।

[Sphuṭ. 19b. 1-8.] *sems mi-ḥgoṅ źiṅ mi-skrag-pa la-sogs-paḥi thabs-mkhas-pas bsam-pa ji-lta-ba-bźin-du dṅos-po mthaḥ-dag bdag-med-pa-la-sogs-pa ston-par-byed-pa. mi-mthun-paḥi-phyogs-kyis chos ser-sna-la-sogs-pa daṅ-mi-ldan-paḥi dge-baḥi-bśes-gñen-yin-pas yoṅs-su-ḥdzin-pa yin-no* [1]

[1] Pañc. I. 155b. 1-2.—*byaṅ-chen theg-pa-la gsar-du źugs-pa-la bstan-pa ḥdi thos na ḥjigs śiṅ dṅaṅ-ba dan. skrag-par-mi-ḥgyur-ba lags.*—The Bodhisattva who has recently entered the Vehicle must not become possessed of fear and depression when he hears this Teaching.—Ibid. *dge-baḥi bśes-gñen-gyi lag-tu ma-ḥphons-na ḥjigs-śiṅ* etc. If he is not assisted by the Spiritual Teacher, he will be possessed of fear etc.

IV. The Fundamental Element of the (Saintly) Lineage, the Foundation of the Mahāyānistic Activity.

प्रतिपत्तेराधारः प्रकृतिस्थं गोत्रम्=*theg-chen sgrub-paḥi rten raṅ-bźin-gnas-rigs.* Kār. I. 37-39.—(4).

[1 Definition of *gotra* in accordance with the Mādhyamika standpoint 2. The element of the lineage in its 13 aspects as the substratum of the different degrees of the Path. 3. The conventional varieties of the *gotra* are not in conflict with its unique ultimate nature.]

1. DEFINITION OF *gotra* ACC. TO THE MĀDHYAMIKA STANDPOINT.

D e f i n i t i o n : The element of the Absolute which, through perfect purification, becomes fit for Enlightenment and represents the foundation for the activity of the Mahāyānist Saint (whose true nature it forms).

[Don. 5b. 1-2] *chos-dbyiṅs gaṅ sbyaṅs-na byaṅ-chub-tu ḥgyur-ruṅ yaṅ yin. theg-chen sgrub-paḥi rten-gźi-byed-pa.*

V a r i e t i e s : (1) The fundamental element and (2) the element which becomes developed. प्रकृतिस्थं गोत्रं परिपुष्टं च=*raṅ-bźin-gnas-rigs daṅ rgyas-gyur-gyi rigs gñis.*

Definition of the fundamental element: The Absolute Essence, the final metamorphose of which is the Body of Absolute Existence (of the Buddha).

[Skabs. I. 240a. 1-2.] *raṅ-gi thob-byaḥi no-bo-ñid-skur ḥgyur-ruṅ-gi chos-ñid de raṅ-bźin-gnas-rigs-kyi mtshan-ñid.*[1]

Having been made the object of constant contemplation, it finally manifests itself as the Cosmical Body which is devoid of all defilement and is the substratum of all the Saintly properties. As such it is demonstrated by numerous examples.

[Skabs. I. 240a. 2-3.] *de rigs su ḥgyur-tshul yod-de. de ḥdzin-staṅs-su dmigs-te bsgoms-pas ḥphags-paḥi chos daṅ dri-ma daṅ-bral-baḥi chos-skur-ḥgyur-bar dpe du-mas bśad-paḥi-phyir.*[2]

1 The Skabs quotes here Uttaratantra I. Kār. 147, 148. Transl., p. 229.

2 In the Uttaratantra (the 9 examples etc.)

Definition of the element which becomes developed: The active element[1] which, being cultivated by study etc. has for its final metamorphose Buddhahood.

[Skabs. I. 240b. 4-5.] *thos-sogs-kyis gsos-thab paḥi raṅ-gi thob-byaḥi saṅs-rgyas-su ḥgyur ruṅ-gi dṅos-po.*

Varieties of the element which becomes developed:—

1 The force of the mind which has the possibility of developing into the Body of Absolute Wisdom.

2 The force which has the possibility of developing into the corporeal forms (of the Buddha).

[Skabs I 240a 5-6.] *ye-śes-kyi chos-skur ḥgyur-ruṅ-gi sems-kyi nus-pa daṅ. gzugs-skur ḥgyur-ruṅ-gi sems-kyi nus-pa gñis yod.*[2]

Other varieties: The temporary forms of the element of the lineage (i e. of the Śrāvakas, the Pratyekabuddhas and the Bodhisattvas),[3] the definite and the indefinite forms, and the element which temporarily becomes annihilated

[Skabs. I. 240b 2] *dbye-na gnas-skabs-kyi rigs gsum dan ma-ṅes-pa daṅ gnas-skabs-su rigs-chad. . . .*[4]

1 *dṅos-po* = *vastu* is always opposed to *rtag-pa* = *nitya*. Acc. to Tibetan tradition *vastu* = *dṅos-po*, *samskṛta* = *ḥdus-byas*, *sāmvṛta* = *kun-rdzob* etc. are to be regarded as synomyms

2 The Skabs quotes the Uttaratantra, cf. above

3 Acc. to the adherents of the theory of the Unique Vehicle (*eka-yāna-naya vādinaḥ*) i e. the Svātantrikas and Prāsaṅgikas, the position of the Śrāvaka and Pratyekabuddha Arhat does not represent a final result. Cf. Uttaratantra, p. 169 and "Doctrine of Pr.-pār" p 28-30.

4 In connection with this paragraph the Skabs gives moreover the definitions of *gotra* in accordance with the other 3 Buddhistic schools, as follows.—

Acc. to the Vaibhāsikas the element of the Saintly Lineage is the consciousness free from attachment (to worldly objects), or otherwise, contentment.—Skabs. I. 238a, 6.—

Bye-smras ma-chags-paḥi śes-pa chog-śes ḥphags-paḥi rigs-su ḥdod (sic acc. to Abh. kośa.).

Acc. to the Sautrāntikas it is the 'seed' or the force inherent in the mind which brings about the origination of the undefiled wisdom of the Saint Ibid 232a. 6-b 1.—*Mdo-sde bas zag-med ye-śes hbyuṅ-ruṅ-gi sems-kyi nus-paham sa-bon-la rigs-su ḥdod.*

Acc. to the Yogācāras (a), without admission of the store-consciousness (*ālaya-vijñāna* — *kun-gźi-rnam-par-śes-pa*).—A pure force which governs the 6 internal bases of cognition and which, if it meets with favourable conditions, becomes a force which brings about the intuition of the Truth peculiar to either of the 3 Vehicles.—Rnam-bśad 102a, 5-6.—*kun-gźi ma-bźag na naṅ skye-mched drug-gi steṅ-na*

2. THE FUNDAMENTAL ELEMENT OF THE SAINTLY LINEAGE IN ITS 13 ASPECTS AS THE SUBSTRATUM OF THE ELEMENTS CONSTITUING THE PATH.

From the standpoint of conventional reality, in accordance with the various positions of the elements characterizing the activity of the Bodhisattva, the Essence of the Absolute which represents the source, the substratum of the properties of the Buddha and is (the true essential nature of) the Bodhisattva, is demonstrated in 13 aspects, as follows :—

[Abhis. ālokā, MS. 58a. 8-11.]

संवृत्या पुनः प्रतिपत्तिधर्मस्यावस्थान्तरभेदेन धर्मधातुस्तत्र भावेनैव बुद्धधर्माधारो बोधिसत्त्वस्त्रयोदशविधो गोत्रमिति निर्दिश्यते ।

1—4 (The Element of the Lineage) as the Source for the origination of the 4 Degrees conducive to Illumination which are still of a mundane character.—

[Ibid. 58a. 11-12.]

तत्रादौ तावच्चतुर्विधलौकिकनिर्वेधभागीयानामुत्पादाधारः ।

[Sphuṭ. 19b. 5-6.] *re-źig dan-por hjig-rten-pahi nes-par-hbyed-pahi cha dan-mthun-pa-rnams (kyi skye-bahi rten).*[1]

yod-pahi zag-pa-med-pahi sa-bon skyen dan-phrad-na. theg-pa gsum gan-run-gi rtogs-pa skye-run-gi nus-pa ñid yin-la.—(b) With the admission of the store-consciousness, it is a pure force which is included in the store-consciousness. As far as this seed is not cultivated through the agency of favourable factors, it is called the primordial or fundamental element. If it is cultivated through study etc it is the element which becomes developed.

1 Pañc. I. 171a. 3-4.—*Rab-hbyor hdi-lta ste dpor-na nam-mkhah-la byahi rjes med-do. Rab-hbyor de-bźin-du byan-sems-kyi tshig-gi don med-do.*—O Subhūti just as the track of the birds is not to be perceived in the skies, in a similar manner the object designated by the name of 'the Bodhisattva' does not exist (as a separate entity,—corresp. to the Degree of Heat) —Ibid. 171a. 6.—*yan-dag-pahi mthah-la gnas med-do* etc.—One cannot insist upon the Ultimate Limit as a separate entity (corr. to the Climax).—Ibid. 171a. 8.—*sgyu-mahi skyes-buhi gzugs-la gnas-med-do.*—One cannot insist upon the illusory living being (as a separate reality, corr. to the Degree of Steadfastness).—Ibid. 171b. 1.—*sgyu-mahi skyes-bu nan-ston-pa-ñid-la spyod-pahi tshig-gi don med-do.* *The illusory* being, as cognizing the Non-substantiality of the internal element does not exist as a separate reality (corr. to the Degree of Highest Mundane Virtues).

5-6 (The Element of the Lineage) as the substratum of the Paths of Illumination and Concentrated Contemplation which are of a transcendental character.—

[Abhis. ālokā, MS. 58a. 12-13.]

ततो लोकोत्तरदर्शनभावनामार्गयोः ।

[Sphuṭ 19b. 6.] *deḥi ḥog-tu ḥjig-rten-las-ḥdas-paḥi mthon-baḥi lam daṅ sgom-paḥi lam-dag-go.*[1]

7-8 (The Element of the Lineage as the substratum or the basis for) the origination of all the antidotes (against the defiling elements), and for the annihilation of the latter which are the points to be shunned. (These two facts)[2] are conditioned by the efficiency of the 2 Paths just mentioned, are simultaneous, and resemble the expulsion of thieves and the act of shutting the door behind them.[3]

[Abhis. ālokā, MS. 58a. 13-15.]

ततस्तदुत्पत्तिबलेनचौरनिष्कासनकपाटपिधानवत्समकालं समस्त-प्रतिपक्षोत्पादविपक्षनिरोधयोः ।

[Sphuṭ. 19b. 6-20a. 1.] *deḥi ḥog-tu de-dag skyes-paḥi stobs-kyis rkun-po phyuṅ-ba dan sgo-ḥphar bcad-pa-ltar dus-mñam-du gñen-po daṅ mi-mthun-paḥi phyogs skyed-ba daṅ ḥgag-pa dag-go.*[4]

1 Rnam-bśad 107a. 4-5.—*ḥjig-rten-las-hdas-pa stoṅ-ñid mṅon-sum-gyis gsar-du rtogs-paḥi mthoṅ-baḥi lam daṅ. rtogs-zin goms-par-byed-paḥi sgom-paḥi lam-dag-gi rten.*—The basis of the Path of Illumination which represents the direct cognition of the Monistic Principle for the first time, and of the Path of Concentrated Contemplation, i.e. of the repeated practice of meditation over the said principle after it has been cognized.—Pañc. I. 172b. 2-3.—*de-bźin-gśegs-pa dgra-bcom-pa yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi gzugs-la gnas-med-do.*—One must not insist upon (the reality of) the corporeal frame of the Tathāgata, the Arhat, the Perfect Supreme Buddha.—Ibid. 174b. 5. *skye-ba-med-pa-la gnas-pa med-do*—One must not insist upon the principle of Non-origination.—The 4 Degrees of the Path of Training and the Paths of Illumination and concentrated contemplation are "the 6 forms of the practical Doctrine" (*ṣodhā-adhigama-dharma*) mentioned in Kar. I. 37.

2 i.e. the origination of the antidotes and the removal of defilement.

3 Cf. "The Doctrine of Prajñā-pāramitā, etc." p. 41.

4 Pañc. I. 176a. 1-2. *Rab-ḥbyor-ḥdi-lta-ste dper-na ñi-maḥi dkyil-ḥkhor mṅon-par-ḥchar-baḥi tshe mun-paḥi gnas med-do.*—O Subhūti, at the time when the disc of the sun makes its apparition there can be no room for darkness.—Ibid. 176a. 2-3.—*bskal-paḥi me ḥbar-baḥi tshe*

9 (The Element of the Lineage as the basis for) the removal of realistic imputations concerning the origination of the antidotes (against the defiling elements) and the removal of the points to be shunned,—as far as the separate reality of these items is nct to be perceived (from the standpoint of the Absolute).—

[Abhis. ālokā, MS. 58a. 15-b 1.]

ततस्तदनुपलब्ध्या तयोर्विपक्षप्रतिपक्षयोर्निरोधोत्पादयुक्तविकल्पापगमस्य ।

[Sphuṭ. 20a. 1-2.] *deḥi ḥcg-tu de-dag mi-dmigs-pas de-dag skye-ba dan ḥgag-pa daṅ-ldan-paḥi rnam-par-rtog- pa spaṅs-paḥo.*[1]

10 (The Element of the Lineage as the foundation of) the Highest Wisdom and Commiseration (of the Bodhisattva). The two manifest themselves owing to the efficiency of the previous vows (of he Bodhisattva) and his skill in the practice of the 6 Transcedental Virtues, Charity etc., and prevent his abiding in (the 2 limits of) Saṃsāra and Hīnayānistic Nirvāṇa.—

[Abhis. ālokā. MS. 58b. 1-3.]

ततः पूर्वप्रणिधानदानाद्युपायकौशलबलेन संसारनिर्वाणाप्रतिष्ठानलक्षणयोः [2]प्रज्ञाकरुणयोः ।

[Sphuṭ. 20a. 2-3.] *deḥi ḥcg-tu sṅon-gyi smon-lam daṅ sbyin-pa-la-scgs-pa thabs-la-mkhas-paḥi stobs-kyis ḥkhor-ba daṅ mya-ṅan-lcs-ḥdas-pa-la mi-gnas-paḥi mtshan-ñid-kyi śes-rab daṅ thabs-sc.*[3]

11 (The element of the Lineage as the foundation for) the special properties (cf the Bodhisattva) which are not common to the Śrāvakas and Pratyekabuddhas,[4]—

ḥdu-byed-kyi rnam-pa thams-cad-kyi gnas med-do.—At the time when the destructive fire at the close of an aeon blazes forth, none cf the active elements of existence can continue to exist.

1 Pañc. I. 176a. 3-4.—*de-bźin-gśegs-pa dgra-bcom-pa yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi tshul-khrims tshul-khrims ṅan-paḥi gnas med-do.*—There is no room for immorality in the morals of the Tathāgata, the Arhat, the Perfect Supreme Buddha.

Ibid. 176b. 1-2.—*ñi-ma daṅ zla-baḥi ḥod-la gnas med-do.*—the light of the sun and that of the moon have no permanent existence.

2 The Tib. texts of the Abhis. ālokā and the Sphuṭ. have both : *śes-rab daṅ thabs=prajñā-upāyayoḥ.*

3 Pañc. 176b. 1-2.—*ñi-ma daṅ zla-baḥi ḥod-la gnas med-do.*—One cannot insist upon the reality of the sun's light and of that of the moon.

4 Acc. to Rnam-bśad 108b. 4-5. these are the means of converting the living beings and the 4 Methods of Intense Penetration

this through the origination of wisdom and commiseration.—

[Abhis. ālokā, MS. 58b. 3.]

ततस्तदुत्पत्त्या श्रावकाद्यसाधारणधर्मस्य ।

[Sphuṭ 20a. 3.] *deḥi ḥog-tu de-dag skyes-pas ñan-thos-la-sogs-pa dan thun-moṅ-ma-yin-paḥi chos-so.*[1]

12 (The Element of the Lineage as the foundation for) the gradual action for the sake of others by using different means as manifestations in accordance with the needs of the converts, and by converting (the living beings) to the teachings of the 3 Vehicles.—

[Abhis. ālokā, MS. 58b. 3-5.]

ततो यथाशयमवतारणाद्यभिसंधिद्वारेण यानत्रयप्रतिष्ठापनलक्षणपरार्थानुक्रमस्य ।

[Sphuṭ. 20a. 3-4.] *deḥi ḥog-tu bsam-pa ji-lta-ba-bźin-du bźugs-pa-la-sogs-pa-la ldem-por-dgoṅs-paḥi sgo-nas theg-pa gsum-gyi lam-la ḥgod-paḥi mtshan-ñid-kyi gźan-gyi go-rims-so.*[2]

13 (The Element of the Lineage as the foundation of) the wisdom which, free from effort and without clinging to the conception of separate entities, works for the weal of the living beings, as long as they abide in the Phenomenal World.—

[Abhis. ālokā, MS. 58b. 5-6.]

ततो यावदासंसारं निर्निमित्तानाभोगपरकार्यज्ञानस्य चाधारः ।

[Sphuṭ. 20a. 4-5.] *deḥi ḥog-tu ḥkhor-ba-ji-srid-bar mtshan-ma-med ciṅ lhun-gyis-grub-par gźan-gyi don-gyi ye-śes ḥbyuṅ-baḥi-phyir.*[3]

(*pratisaṃvid=so-so-yaṅ-dag par-rig-pa*) which are acquired on the 9th Stage. Cf Uttaratantra, Transl. p 117.

1 Pañc. I. 176b. 2-3.—*Rab-ḥbyor ḥdi-lta-ste dper-na gzaḥ daṅ skar-ma daṅ nor-bu rin-po-che daṅ glog-gi ḥod-la gnas med-do.*— O Subhūti just as it is impossible to insist upon the (reality of the) light of the planets, of the stars, of jewels, and of lightning...etc.

2 Pañc. I. 176b. 3-4.—*rgyal-chen-bźiḥi lha-rnams-kyi ḥod-la gnas med-do*...etc. up to: *ḥog-min gyi bar-gyi lha-rnams-kyi ḥod-la gnas-med-do.*—One must not insist upon (the reality of) the lustre of the gods belonging to the regions of the 4 Great Guardian Kings, etc. etc., and upon that of the lustre of the gods of Akaniṣṭha.

3 Pañc. I. 176b. 6.—*de-bźin-gśogs-pa dgra-bcom-pa yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi ḥod-la gnas med-do.*—One must not insist upon (the reality of) the lustre of the Tathāgata, the Arhat, the Perfect Supreme Buddha.

Such an order is adopted here in accordance with the process of cognition, (i.e., the Path of the Bodhisattva).—
[Abhis. ālokā, MS. 58b. 7.]

ततश्च धर्माधिगमानुक्रमादियमानुपूर्वी ।

3. DISCOURSE CONCERNING THE CONVENTIOINAL VARIETIES OF THE GOTRA AS NOT BEING IN CONFLICT WITH ITS UNIQUE ULTIMATE NATURE.—Kār. I. 39.—

The element of the Absolute exclusively is the cause owing to which the saintly properties are realized.[1] Accordingly, the Bodhisattva whose essential nature this element forms, is called (the bearer of) the primordial source of the unsurpassable properties of the Buddha. The element of the Absolute is the common (essential nature of the Bodhisattva and of all other living beings likewise), and exists (invariably with all of them). If this be so (i.e. as the Absolute is unique and undifferentiated,) it is not suitable to make a discrimination between the varieties of the Element of the Lineage, as: (1) This is the primordial element which is derived from the beginningless essence of all things; (2) this is the element which is brought to development and which is acquired through the previous practice of virtue; (3) this is the definite Element of the Lineage, that of the Śrāvakas, the Pratyekabuddhas, and the Bodhisattvas; it is of a definite character, since it cannot be changed[2] even by very efficient factors; (4) this is the indefinite element of the Śrāvakas etc., which can be changed owing to the agency of different factors.—

However, as far as the process of cognition peculiar to either of the (3) Vehicles, that of the Śrāvakas etc., is taken into consideration, the element of the Absolute, being established as the cause for the attainment of the saintly attributes (of this or that Vehicle), is indicated as the element of the Lineage (of this or that Vehicle, separately). Otherwise, just as receptacles made of one and the same clay and by the agency of the same fire are styled differently as the receptacles of honey, sugar etc., in a similar manner, owing to the different character of the properties that are to be realized and are included in the 3 Vehicles, we speak of the varieties of the Element of the Lineage and there is no mistake in this.—
[Abhis. ālokā, MS. 59a. 1-15]

यदि धर्मधातोरेवार्यधर्माधिगमाय हेतुत्वात्तदात्मको बोधिसत्त्वः

1 Cf. Uttaratantra, Transl. p. 230. (The *dhātu* as a cause).
2 Lit. 'displaced' or 'shaken' (*hārya*).

प्रकृतिस्थमनुत्तरबुद्धधर्माणां गोत्रंधर्मतासंज्ञकं तदा धर्मधातोः सामान्यवर्तित्वाद्। इदं प्रकृतिस्थं गोत्रमनादिकालायातधर्मताप्रतिलब्धम्। इदं समुदानीतं पूर्वकुशलमूलाभ्यासप्रतिलब्धम्। इद नियतं श्रावकप्रत्येकबुद्धतथागतगोत्रं महद्भिरपि प्रत्ययैरहार्यत्वाद्। इदमनियतं श्रावकादिगोत्रं प्रत्ययैर्हार्यत्वाद्। इति गोत्रभेदो न युज्यते। यथा श्रावकयानाद्यधिगमक्रमेणालम्बते तथार्यधर्माधिगमाय धर्मधातोर्हेतुभावेन व्यवस्थापनाद्गोत्रत्वेन व्यपदेशयतीति समाधानम्। अथवा यथैकमृद्द्रव्याभिनिर्वृत्तैकतेजः परिपाकाधारघटादेराधेयक्षौद्रशर्करादिभाजनत्वेन भेदस्तद्वद्यानत्रयसंगृहीताधिगन्तव्याधेयधर्मनानात्वेनाधारनानात्वं निर्दिष्टमिति न दोषः॥

[Sphut. 20b. 1-2, 3, 4-21a. 1.] *gal-te chos-kyi-dbyiṅs kho-na hphags-paḥi chos rtogs-par-gyur-paḥi rgyu yin-paḥi-phyir deḥi bdag-ñid-can-gyi byaṅ-chub-sems-dpaḥ bla-na-med-paḥi saṅs-rgyas-kyi chos-rnams-kyi raṅ- bźin-du gnas-paḥi rigs yin-no. ḥo-na-ni deḥi-tshe de-ni spyir gnas-pa yin-paḥi-phyir byaṅ chub-sems-dpaḥ kho-na ma-yin-no sñam (-na). ji-ltar ñan-thos-kyi theg-pa-la-sogs-paḥi rtogs-paḥi rim-gyis dmigs-pa de-bźin-du ḥphags-paḥi chos rtogs-par-bya-baḥi-phyir chos-kyi-dbyiṅs rgyuḥi ṅo-bor rnam-par-ḥjog-paḥi sgo-nas rigs-ñid-du tha-sñad ḥdogs-so... dper-na ḥjin-pa gcig-las mṅon-par grub-ciṅ me-lce gcig-gis so-btaṅ-baḥi rten bum-pa-la-sogs-pa. brten-pa sbran-rtsi daṅ li-kha-ra-la-sogs-paḥi snod-ñid-kyis tha-dad-pa de-bźin-du brten-paḥi chos theg-pa gsum-gyis bsdus-pa. rtogs-par-bya-ba tha-dad-pa-ñid-kyis rten tha-dad-pa-ñid-do źes bstan-to.*

The etymological interpretation of *gotra* is as follows: The Element of the Absolute is *gotra,* inasmuch as it saves (*trāyate*=*tra*) the virtuous properties (of a living being; *guṇa*=*go*, sic !!)[1] Indeed, the latter have their origin in the element of the Absolute as it is said: All the saintly individuals have as their essential nature the immutable (element of the Absolute).

Now (it may be said): The Element of the Lineage should be discussed first of all, since it is antecedent to the Creative Mental Effort for Enlightenment, to the preliminary Steps conducive to Salvation, and to the Degrees conducive to Illumination. Why is it then spoken of here in such a way (i.e. after the Creative Effort etc.)? Such an objection is unfounded. However the order here

1 Sic. acc. to Sūtrālaṃkāra, III. 4.—For similar specimens of the artificial etymology frequently occurring in the Buddhist texts cf. my Translation of Buston's History, vol. I. pp. 37 and 38 (*vinaya*) and 109 sqq. (*sambhāra*).

is such, that the effect (i.e. the Creative Effort and the Path of Training) is indicated first and after it its cause. There is no mistake in this.

[Abhis. ālokā, MS. 59b. 1-11.][1]

निरुक्तं तु गुणोत्तारणार्थेन धर्मधातुर्गोत्रं। तस्माद्धिते रोहन्ति प्रभवन्तीत्यर्थः। एवं कृत्वोच्यते। असंस्कृतप्रभाविताः सर्वार्यपुद्गलाः। इति। ननु चादावेव गोत्रं वक्तव्यं तत्पूर्वकत्वाच्चित्तोत्पादस्य मोक्षनिर्वेध-भागीयानां चेति कथमेवमुक्तम्। अर्थानुपूर्व्या यत्कार्यं प्रतिपाद्य पश्चात्कारणं निर्दिश्यत इत्यदोषः॥

L i m i t s. The Element of the Lineage manifests itself in general from the time of (the Bodhisattva's entering) the Path of Accumulating Merit. In its actual form, however (that which is discussed here), it manifests itself from (the time of entering) the Degree of Heat (of the Path of Training). It lasts till the end of the Process of Illumination.

[Don. 5b. 6.] *sa-mtshams spyir theg-chen tshogs-lam-nas rgyun-mthaḥi bar daṅ dṅos-bstan drod-nas rgyun-mthaḥi bar-du yod.*

1 The order of the Minaev MS. is inverted.

The Object or Sphere of the Mahāyānistic Activity.

प्रतिपत्तेरालम्बनं=*theg-chen-sgrub-paḥi dmigs-pa.*

Kār. I. 40, 41.—(5).

[1. Definition acc. to Don. 2. The 11 varieties acc. to the Abhis. ālokā and the Sphuṭ. 3. Refutation of the point of view of the Vijñānavādins.]

1. Definition: The object of cognition during the process of Mahāyānistic Illmuination.—

[Don. 6a. 2.] *theg-chen sgrub-paḥi śes-par-bya-ba de theg-chen sgrub-paḥi dmigs-paḥi mtshan-ñid.*

2. Varieties: After the foundation (of the Path has been communicated, there necessarily arises the following question:—What is the object (or the sphere of action) of the Bodhisattva who is endowed with such a foundation for his activity, as has just been described? This object is as follows:—

[Abhis. ālokā, MS. 59b. 11-13.]

आधारानन्तरं यथोक्तप्रतिपत्त्याधारस्य किमालम्बनमित्यालम्बनार्थमाह ।

[Sphuṭ. 21a. 1.] *ji skad-bśad-paḥi sgrub-paḥi rten-gyi dmigs-pa gaṅ-yin że-na.*

(1-3) First of all, in general, (the Bodhisattva directs his mind upon) all the elements of existence and classifies them into 3 categories, viz. the good, the bad and the neutral, such as asceticism, the taking away of life, and corporeal actions of an indeterminate character, respectively, and contemplates them as points to be accepted, rejected, or left without attention.

[Abhis. ālokā, MS. 59b. 16-60a. 4.]

तत्रादौ तावत्सामान्येन सर्वधर्मान् कुशलाकुशलाव्याकृतान् यथाक्रमं श्रामण्यप्राणातिपाताव्याकृतकायकर्मादय इति त्रिधा विभिद्य उपादेयपरित्यागोपेक्षास्थानीयत्वेन विभावयति ।

[Sphuṭ. 21a. 3-4.] *re-żig dan por spyir dge-ba daṅ mi-dge-ba daṅ luṅ-du-ma-bstan-pa-ste go-rims-bźin-du dge-sbyoṅ-gi tshul-ñid daṅ srog-gcod-pa-la-sogs-pa daṅ luṅ-du-ma-bstan-paḥi lus-kyi las-la-sogs-paḥo.*

Thereafter, having directed his mind upon those elements which are to be accepted, he takes into consideration (4) the mundane elements, the 5 groups constituting the personality of the ordinary worldly being[1] and (5) the transcendental

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1 *pañca-upādāna-skandhāḥ* are here synonymous with *pṛthag-jana* as opposed to *ārya.*

e l e m e n t s , as the 4 Degrees of Trance, etc. which are included in the Path of the Saint.

[Abhis. ālokā, MS. 60a. 4-7.]

ततः पुनरुपादेयानादाय लौकिकमार्गसंगृहीताः पञ्चोपादानस्कन्धादयो लौकिकाः। सम्यगार्यमार्गेण संगृहीताश्चतुर्ध्यानादयो लोकोत्तरा इति चिन्तयति।

[Sphuṭ. 21a. 4-6.] *deḥi ḥog-tu de-dag-ñid-la ḥjig-rten-pa-la-sogs-pa rnam-pa-gñis-poḥi dbye-ba-bźi-ñid-kyis lhag-ma-rnams-te grańs-bźin-du byis-paḥi skye-bo thams-cad dań-ḥbrel paḥi phuń-po lńa dań ḥphags-paḥi skye-bo thams-cad-kyis bsdus-paḥi bsam-gtan bźi.*

Thereafter he examines—

(6) the mundane elements, such as the 5 groups constituting the ordinary individual etc. w h i c h a r e i n fl u e n c e d b y d e fi l i n g a g e n c i e s , and do not represent the antidote against the conception of the Ego, and

(7) the elements which are n o t i n f l u e n c e d b y d e f i l i n g a g e n c i e s , such as the 4 methods of intense mindfulness etc. which are the antidotes against the conception of the Ego.—These 2 categories are examined as the points to be shunned and accepted respectively.—

[Abhis. ālokā, MS. 60a. 7-11.]

तत्रात्मग्रहाप्रतिपक्षत्वेन लौकिकाः पञ्चोपादानस्कन्धादयः सास्रवाः। लोकोत्तरा आत्मदर्शनप्रतिपक्षत्वेन स्मृत्युपस्थानादयोऽनास्रवा इति हेयोपादेयतया निरूपयति।

[Sphuṭ 21a. 6.] *bdag-tu lta-baḥi gñen-po-ma-yin-paḥi ñe-bar-len paḥi phun-po lńa dań de-la lta-baḥi gñen-po dran-pa-ñe-bar-gźag-pa bźi.*

Thereupon, having adopted the undefiled elements (as the object of his meditation, the Bodhisattva) contemplates them as being of 2 categories:

(8) t h e a c t i v e e l e m e n t s , relating to the Empirical World,—those which are included in the World of Carnal Desire and the other spheres of existence and depend on causes and conditions, as the (37) characteristic features of Enlightenment, and—

(9) t h e i m m u t a b l e e l e m e n t s relating to the Ultimate Reality, which are not dependent on causes and are not included in the 3 Spheres of Existence, as the Monistic Absolute in its different aspects.—

[Abhis. ālokā, MS. 11-14.]

ततोऽनास्रवानादाय हेतुप्रत्ययाधीनकामादिधातुसंगृहीता बोधिपक्षादयः

संस्कृताः संवृत्या। कारणानपेन्नात्रिधातुतयापर्यापन्नतथतादयोऽसंस्कृताः परमार्थत इति द्विधा ध्यायति।

[Sphuṭ. 21a. 6-b. 1.] *rgyu dan rkyen-la rag-las-pa ḥdod-paḥi khams-la-sogs-pa daṅ. rgyu-la mi-ltos-pa de-bźin-ñid.*

Thereafter he meditates over the immutable elements which are likewise classified into 2 groups, viz.—

(10) t h e e l e m e n t s w h i c h a r e p e c u l i a r t o a l l t h e S a i n t s , those which manifest themselves in the spiritual streams of all the different saintly individuals, and

(11) t h e e l e m e n t s w h i c h m a n i f e s t t h e m s e l v e s o n l y i n t h e s p i r i t u a l s t r e a m o f t h e S u p r e m e B u d d h a , as the 10 Powers, etc.

Thus in accordance with the process of cognition, all the elements of existence are made the object of meditation. In such a manner we have the object (or the sphere of action of the Bodhisattva) demonstrated in 11 varieties.

[Abhis. ālokā, MS. 60a. 14-b. 4.]

ततोऽसंस्कृतप्रभाविताः सर्वार्यजनसंतानप्रभवचतुर्ध्यानादयः साधारणा धर्माः। सम्यक्संबुद्धसंतानोदयधर्मदशबलादयोऽसाधारणा धर्मा इति द्विधा भावयति। इत्येवमधिगमानुक्रमेण सर्वधर्मा मायोपमतया यथावद्दियन्त एवालम्ब्यन्त इत्यालम्बनमेकादशविधं ज्ञेयम्॥

[Sphuṭ. 11b. 1-2.] *hphags-paḥi skye-bo thams-cad-kyi rgyud-la ḥbyuṅ-baḥi bsam-gtan bźi daṅ yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi rgyud-la ḥbyuṅ-baḥi chos-can stobs bcu sta. de-lta-bu-la-sogs-paḥi chos thams-cad ji-lta-ba-bźin-du rtogs-paḥi rim-gyis dmigs-pas-na dmigs-pa rnam-pa bcu gcig-go.*[1]

1 In the Pañc. the passage referring to ālambana begins I, 176b. 8.—*Rab-ḥbyor byaṅ-chen chos thams-cad-la chags-pa med-pa yaṅ-dag-pa-ñid-la bslab-par-byaho.* The same in Aṣṭ. 18. 6, 7.—

सर्वधर्माणां हि सुभूते बोधिसत्त्वो महासत्त्वोऽसक्ततायां शिक्षते।

—O Subhūti, the Bodhisattva, the Mahāsattva, becomes trained in the contemplation of all the elements of existence without clinging (to the conception of their reality).—After that comes an enumeration of the elements as the object of the Bodhisattva's activity as follows (177a. 2-4) : *bcom-ldan ḥdas-kyis bkaḥ-stsal-pa. Rab-ḥbyor chos-thams-cad ces-bya-ba-ni (sarva dharmā iti) dge-ba (=kuśalāḥ) daṅ. mi-dge-ba (=akuśalāḥ) daṅ luṅ du-ma-bstan-pa (=avyākṛtāḥ) daṅ ḥjig-rten-pa (=laukikāḥ) daṅ. ḥjig-rten-las-ḥdas-pa (=lokottarāḥ) daṅ. zag-pa-daṅ-bcas-pa (=sāsravāḥ) daṅ. zag-pa-med-pa (=anāsravāḥ) daṅ.*

3. Refutation of the Opinion of the Vijñānavādins.

There are some (the Vijñānavādins) who consider the object of the Bodhisattva's meditation to be the Absolute which at all times represents the perfectly pure monistic spiritual principle.[1] But, in such a case, how can we speak of an attainment of higher and still higher degrees of purification if this purity is natural, beginningless and everlasting?—It may be said that the purity is here similar to that of the element of water, of gold and of space.[2]—But if so there will be a contradiction. (The Vijñānavādin) maintains the purity of the knowledge cognizing the Absolute Truth (which is identical with the latter like one particle of water uniting with another). At the same time he maintains the reality of the antidotes (against the points to be shunned) and consequently, of the latter as well. And, as the imputation in regard to the points to be shunned and their antidotes will not be removed,

ḥdus-byas (=*saṃskṛtāḥ*) *daṅ. ḥdus-ma-byas* (=*asaṃskṛtāḥ*) *daṅ. kha-na-ma-tho-ba-daṅ-bcas-pa* (=*sāvadyāḥ*) *daṅ. kha-na-ma-tho-ba med-pa* (=*anavadyāḥ*) *daṅ. thun-moṅ-ba* (*sādhāranāḥ*) *daṅ. thun-moṅ-ma-yin-pa* (=*asādhāraṇāḥ*) *ste.*—This is followed by a detailed indication of each of the categories of elements just mentioned. The whole passage ends 179b. 8-180a. 1.—*de-la byaṅ-chen śer-phyin-la spyod-pas raṅ-gi-mtshan-ñid-kyis stoṅ-paḥi chos thams-cad-la rtog-pa-med-pas chags-par mi-byaho. chos thams-cad gñis-su-med-paḥi tshul-gyis rtog-pa-med ciṅ rnam-par-rtog-pa med-paḥi phyir chos-thams-cad khon-du-chud-par-byaho*—The Bodhisattva, the Mahāsattva, who acts in the field of the Climax of Wisdom can have no constructive thought in regard of any of the elements of existence which are all of them devoid of a real (separate) essence. Owing to the cognition of the unique monistic essence of the elements there can be no constructive thought. In such a manner all the elements are cognized.

1 As an independent (not relative) separate reality. The Yogācāras consider the Ultimate aspect (*pariniṣpanna-lakṣaṇa*=*yoṅs-su-grub-paḥi mtshan-ñid*) i.e. the Absolute to be such a reality, which can be established *in se* without its relation to anything else. The Mādhyamikas deny the thing in itself; acc. to them the Absolute is itself relative (established by its relation to the Empirical Reality etc.) Acc. to the Mādhyamikas there are no independent realities whatever; all are non-substantial, i.e. relative. Cf. Nāgārjuna's Lokātīta-stava, śloka 22.—*yah pratītya-samutpādaḥ śunyatā saiva te matā/bhāvaḥ svatantro nāstīti simha-nādas tavā' tulaḥ* (For this reference I am indebted to Prof. M. Tubiansky).

2 Just as water becomes purified from dust, gold from sand, etc. The quotation (अब्धातुकनका०) is from the Madhyānta-vibhaṅga.

one must make the undesirable conclusion that the purity is incomplete.[1]

If you say: We read in the Sūtra: O Subhūti, the unreality of the Omniscience of the Buddha is the object of meditation.—(If so), of what kind is the true ultimate object?—Now, (no persistent separate) reality can be admitted from the point of view of Logic; we have therefore to speak (of the object as) of an unreality which is admitted from the correct empirical standpoint (as a conventional existence). Through the gradual cognition of the illusionary character of this (seeming reality) which like a veil covers the true (monistic) nature of the Absolute, the perfect purification is attained.

Thus we have the original (Absolute) Essence as predominating in the (fundamental) element of the Lineage, and the transformations of this essence as predominating in the object of meditation. But in these two cases, neither of both (the Element of the Lineage and the object as different items from the conventional standpoint) can be denied. The difference between the former and the latter consists in the different characteristics (which are given to them).

[Abhis. ālokā, MS. 60b. 10-61a. 7.[2]]

ये तु धर्मधातुमेव सदा विशुद्धमद्वयं ज्ञानमालम्बनं मन्यन्ते सदाविशुद्धत्वात्। : उत्तरोत्तरविशुद्धिविशेषगमनं कथमिति वक्तव्यम्। अब्धातुकनकाकाशशुद्धिवच्छुद्धिरिष्यते। इति चेत्। एवं तर्हि शुद्धं तात्त्विकज्ञानमिति प्रतिपक्षाभिनिवेशादर्थान्तिसविपक्षाभिनिवेशः। अतो विपक्षप्रतिपक्षविकल्पप्रहाणाभावात्प्रादेशिकशुद्धिप्रसङ्गः। भवत्पक्षे। सर्वाकारज्ञतायाः सुभूतेऽभाव आलम्बनम्। इत्यालम्बननिष्ठा कथमितिचेददोषः। यतो न्यायानुयायी भावो नास्तीत्यभावस्तथ्यसंवृतिरुच्यते। तस्याश्च मायोपमत्वप्रतीतेरेव शुद्धिः। एवं च कृत्वा प्रकृतिप्रधानं गोत्रं [3]विकृतिप्रधानमालम्बनम्। उभयं तूभयत्राप्रतिषिद्धमित्याधारालम्बनयोर्लक्षणभेदः॥

There are no limits that could include all the elements which form the object of the Mahāyānistic Activity.

[Don. 6a. 4-5] *theg-chen sgrub-pahi dmigs-pahi chos thams-cad-la khyab-pahi sa-mtshams med.*

1 If the perfectly pure monistic principle is regarded as an independent separate reality, it is impossible to admit the existence of points to be shunned that could be removed from it. Acc. to the Mādhyamikas, if there could exist an independent separate reality, it would have to be everlasting and unchangeable.

2 Tib. version—cf. Appendix.

3 Corr. acc. to Rnam-bśad. The MS. has here also प्रकृतिप्रधानम.

The Aim of the Mahayanistic Activity. प्रतिपत्त्युद्देशः =*theg-chen sgrub-paḥi ched-du-bya-ba.* Kār. I. 42.—(6).

[1. Definition acc. to Don. 2. The 3 varieties of *uddeśa.* Concordance with the Pañc. and Aṣṭ. 3. Explanation of Skabs. etc. 4. Limits.]

1. Definition: The ultimate goal which the Bodhisattva is to attain by his activity.—

[Don. 6a. 6.] *byaṅ-sems sgrub-pa ḥjug-paḥi thob-bya mthar-thug.*

2. Varieties: (1) The greatness of intellectual power which makes one superior to all living beings.—सर्वसत्त्वाग्रताचित्तमहत्त्व =*sems-can kun-gyi mchog -ñid-kyi sems chen-po-ñid.*

[Pañc. I. 180a. 3.—*ciḥi slad-du byaṅ-chub-sems-dpaḥ sems-dpaḥ chen-po źes-bgyi.* The same in Aṣṭ. 18. 11. केन कारणेन भगवन् बोधिसत्त्वो महासत्त्व इत्युच्यते —For what reason, O Lord, the Bodhisattva is called the Mahāsattva, the Great Being?—The answer follows: Pañc. I. 180a. 4.—*bcom-ldan-ḥdas-kyis bkaḥ-stsal-pa. Rab-ḥbyor sems-can-gyi phuṅ-po chen-po ṅes-paḥi phul-byed-par-ḥgyur-bas, deḥi-phyir byaṅ-chub-sems-dpaḥ-la sems-dpaḥ-chen-po źes-byaḥo.*—Aṣṭ. 18. 12, 13.—भगवानाह । महतः सत्त्वराशेर्महतः सत्त्वनिकायस्याग्रतां कारयिष्यतीति तेनार्थेन बोधिसत्त्वो महासत्त्व इत्युच्यते ।—

The Lord said: He attains the state of predominance over a great multitude of living beings. In this sense the Bodhisattva is called "the Mahāsattva, the Great Being".—]

(2) The greatness in the removal (of the Obscurations).— प्रहाणमहत्त्व =*spoṅ-ba-chen-po-ñid.*

[Pañc. I. 182b. 4.—*yoṅs-su-mya-ṅan-las mi-ḥdaḥ-bar lta-ba rab-tu-spaṅ-baḥi slad-du chos ston-par-bgyid.*—Aṣṭ., 19. 4 5.[1] एतासामेवमाद्यानां दृष्टीनां प्रहाणाय धर्मं देशयिष्यतीति तेनार्थेन बोधिसत्त्वो महासत्त्व इत्युच्यते ।—

Without passing away into Nirvāṇa he will teach the Doctrine conducive to the removal of the erroneous philo-

1 This is preceded by an indication of the different erroneous views (*dṛṣṭi*).

sophical views. For this reason the Bodhisattva is called "the Mahāsattva," the Great Being.—]

(3) The greatness in the process of cognition.— अधिगममहत्त्वं = *rtogs-pa chen-po.*

[Pañc. I. 183a. 6.—*byaṅ-chub-kyi sems. mi-mñam-pa daṅ-mñam-paḥi sems. ñan-thos daṅ raṅ-saṅs-rgyas thams-cad daṅ thun-moṅ-ba ma-lags-paḥi sems.*—Aṣṭ., 19. 8-11. यदपि तद् भगवन् बोधिचित्तं सर्वज्ञताचित्तमसाधारणं सर्वश्रावकप्रत्येकबुद्धैः । —The mind (of the Bodhisattva) striving after Enlightenment is the mind directed towards the attainment of Omniscience; it is the incomparable mind which has nothing in common with that of the Śrāvakas and the Pratyekabuddhas.[1]]

The first of these is synonymous with the special Omniscience of the Buddha,[2]—the cognition of all the absolute and empirical aspects of existence; the second is the removal of the Obscuration of Ignorance,[3] and the third includes the Buddha's Mental Effort, his Commiseration, altruistic thoughts, and Love.

3. [Skabs. I. 262b. 4-5.] *ji-lta ji-sñed rtogs-paḥi rnam-mkhyen de daṅ-po dan śes-sgrib spaṅs-pa de gñis-pa daṅ. sans-rgyas-kyi sems-bskyed sñin-rje lhag-bsam byams-sogs rnams rtogs-pa chen-po yin.*

In such a form the threefold aim of the Bodhisattva's Activity is indicated. This aim is similar to that of a king who wishes to conquer in battle. (Such a king) has to annihilate all the hostile forces,[4] to take possession of all the ground that is to be gained, and to attain a predominant position with regard to all (the other kings).

[Abhis. ālokā, MS. 63a. 9-10.]

तदेवमजितजयोद्देशसाधर्म्येण त्रिविधः प्रतिपत्त्युद्देशो बोधिसत्त्वस्य निर्दिष्टो वेदितव्यः ।

[Rnam-bśad. 116b. 2.] *rgyal-po gyul-du ḥjug-pa daṅ-chos-mtshuns-par mi-mthun-phyogs ma-lus-pa spaṅs-pa dan. thob-bya ma-lus-pa thob-pa daṅ. raṅ-ñid kun-gyi*

1 For the detailed explanation of this passage acc. to the Abhis. ālokā—cf. Appendix.

2 *sarva-ākāra-jñatā.*

3 *jñeya-āvaraṇa.*

4 Corresponds to *prahāṇa-mahattva.* The others corresp. to *adhigama-mahattva* and *sarva-sattva-agratā-citta-mahattva* respectively

mchog-ñid-du byed-paḥi ched-du-bya-ba gsum-gyi don yin-no.

4. L i m i t s: (The 3 ultimate aims) are confined exclusively to the Stage of the Buddha.[1]

[Don. 6b. 1.] *sa-mtshams saṅs-rgyas-kyi sa kho-nar yod.*

1 This seems contradictory to the passages of the Sūtras quoted above where the individual spoken of is the Bodhisattva (and not the Buddha). We have to understand them in the sense of: "the Bodhisattva when he has become a Buddha."

The Mahāyānistic Activity

महायानप्रतिपत्तिः = *theg-chen-sgrub-pa.*

[1. General definition. 2. Concordance with the first seven subjects of Prajñā-pāramitā. 3. The four varieties of *pratipatti*, their definitions, etc.]

1-2. Definition: The action which, on the basis of the Mental Effort of the Mahāyānist Saint, is directed towards the attainment of Supreme Enlightenment and pursues a twofold aim.[1]

[Don. 6b. 1.] *theg-chen sems-bskyed-pa-la brten-nas bla-med byan-chub-kyi ched-du don gñis sgrub-paḥi bya-ba de theg-chen sgrub-paḥi mtshan-ñid.*

After the indication of the ultimate goal (of the Bodhisattva), it is spoken of the activity for the attainment of this goal. (This activity) is the action which, as regards the 3 kinds of Omniscience (as they are demonstrated in the first 3 *adhikāras*) as the object (of study, analysis and meditation), has for its basis all the virtuous elements in general. Being viewed in the aspect of each of the 4 Methods of Realization, beginning with the intuition of all the aspects (of the 3 kinds of Omniscience), it is the action which is based upon the 6 Transcendental Virtues.[2]

1 I.e. the weal of oneself and of other living beings (*svārtha* and *parārtha*). Sic. acc. to Sūtrālaṃkāra, V. I.—*mahārtha-saṃpādana-kṛtya-kārikā (pratipattiḥ)*.

2 This refers to the order in which the Activity of the Bodhisattva is demonstrated in the Prajñā-pāramitā-sūtras and is to be understood as follows:—The 3 kinds of Omniscience are spoken of in the Prajñā-pāramitā, in the parts which correspond to the first 3 Adhikāras of the Abhisamayālaṃkāra (and in the latter itself) as the object of action (*pravṛtti-viṣaya*= *ḥjug-paḥi yul*). In the said 3 Adhikāras the process of realization of the 3 kinds of Omniscience, taken separately is exposed as being founded upon all the virtuous elements in general. Among these the 6 Transcendental Virtues are not especially pointed to (with the exception of the passage summarised in Kār. I. 43,—on the Action of the Outfit). In the following 4 Adhikāras, the same process of intuition or the activity of the Bodhisattva is demonstrated as the action which with respect to each of the 4 Methods of Realization (*catvāraḥ prayogāḥ*= *sbyor-ba bźi*), is founded upon the 6 Transcendental Virtues. The latter are especially indicated in Chapter IV. Kār 7.—*dāna-śīlādi-caryayā*; in Chapter V. Kār. 22.—*ekaikasyaiva dānādau*, in Chapter VI. Kār. 1.—*dānena prajñayā yāvat;* in Chapter VII. Kār I.—*ekakṣaṇāvabodho' yaṃ jñeyo dānādinā muneḥ.* (Rnam-bśad. 118b. 3-119a 3.). "Founded upon the 6 Transcendental Virtues" means "to be

[Abhis. ālokā, MS. 63a, 16-b4.]

उद्देशानन्तरमिदानीं तन्निष्पत्तये प्रतिपत्तिर्वक्तव्या। सा च त्रिसर्वज्ञता-विषये सामान्येन शुक्लधर्माधिष्ठाना। सर्वाकाराभिसंबोधादौ चतुर्विधेऽभि-समये प्रत्यभिसमयं षट्पारमिताधिष्ठाना च क्रिया प्रतिपत्तिः।

[Sphuṭ. 21b. 6-22a. 2.] *thams-cad-mkhyen-pa-ñid gsum-gyi yul-la spyir dge-baḥi chos-kyi rten-can daṅ rnam-pa-kun mṅon-par-rdzogs-par-rtogs-pa-la-sogs-pa mṅon-par-rtogs-pa re-re źiṅ pha-rol-tu-phyin-pa drug-gi rten-can-gyi bya-ba-ni sgrub-pa-ste.*

3. Varieties: (1) The Action of the Outfit, characterized by the greatness of (the Bodhisattva's) resolve संनाहप्रतिपत्तिः = *go-chaḥi sgrub-pa.*[1] *bsam-pa rgya-che-ba.*

(2) The Action of the Access, charac-

brought to accomplishment by means of them" (Gser. I. 268b. 6.).—Accordingly, the activity of the Bodhisattva, viewed in the aspect of the first Method of Realization (*sarva-ākāra-abhisambodha*) is represented as the practice of the 6 virtues with effort. At the culminating moments of the Path (*mūrdha-abhisamaya*) the action of the Bodhisattva is a practice of meditation over the 6 Virtues without effort in a quiescent form. In the progressive Process of Illumination (*anupūrva-abhisamaya*), the 6 Virtues are contemplated in a gradual order, in connection with the other virtuous elements. This is done in order to bring the said Virtues to the highest point of perfection and power. Finally, the activity at the time of the ultimate momentary intuition is the *yoga* of him who has come to the full cognition through the practice of the 6 Virtues, each of them taken separately. As regards the Cosmical Body it represents the final result; at the time when it is fully realized the "Activity" i.e. the Path is considered to have taken an end. Therefore, the Activity (*pratipatti*) does not represent the subject matter of the 8th Adhikāra (Gser. I. 268a. 6-b. 1). So far as regards the *order of exposition of pratipatti* in the Prajñā-pāramitā-sūtras and in the Abhisamayālaṃkāra. It belongs to one of those exceedingly complicated schemes which characterize our work and must be put in connection with the system of the 4 Methods of Realization. (Cf. above and "The Doctrine of Prajñāpāramitā etc.," p. 68-72). The varieties of the Mahāyānistic Activity, as we shall see presently, are 4 in number. The first of them, viz. the Action of the Outfit (*saṃnāha-pratipatti*) is the most general form, being another synonym of the Mahāyānistic Path as a whole.—Ibid. p. 73.

1 Abridged *go-sgrub*. This is the usual abbreviation in the Tibetan manuals.

terized by the greatness in the (meditative) practice. स्थानप्रतिपत्तिः = *ḥjug-paḥi sgrub-pa.*[1] *sbyor-ba rgya-che-ba.*

(3) The Action of Accumulation, characterized by the greatness of the Accumulations of Virtue and Transcendental Wisdom. संभारप्रतिपत्तिः= *tshogs-kyi sgrub-pa.*[2] *tshogs-gñis rgya-che-ba.*

4 The Action of the Issue, which inevitably brings about the attainment of Omniscience. नियाणप्रतिपत्तिः = *ṅes-ḥbyuṅ sgrub-pa. rnam-mkhyen gdon-mi-za-bar ḥbyin-par-byed-pa.*

The Limits of the 4 Actions acc. to Asaṅga.[3]

The (initial degrees of) the Action of the Outfit and that of the Access, the essence of which, in a direct and indirect form, consists in Training,[4] are included in the Stages of Accumulating Merit[5] and those of Action in Faith,[6] respectively. The Action of Accumulation beginning with (the Accumulation of) Charity and ending with that of Memory, is included in the highest sub-division of the Degree of Highest Mundane Virtues, which represents the most actual, essential part of the Path of Training. The Action of Accumulation which refers to the Stage of Joy, the first (of the 10 Stages of the Bodhisattva) represents the Path of Illumination. The Action of Accumulation which, by its essence, represents (the process of intuition on) the second Stage and the rest, refers to the Path of Concentrated Contemplation. The Action of Accumulation which consists in (the realization of) the antidotes, relates to both the Paths (i.e. that of Illumination and of Concentrated Contemplation). Finally, the Action of the Issue has for its basis the Path of Concen-

1 Abridged : *ḥjug-sgrub.*

2 Abridged : *tshogs-sgrub.*

3 Here we have "the initial limits" (*ma-mthaḥ*), i.e. the Degrees of the Path where this or that action is considered to have its beginning.

4 I.e. in the training for the attainment of the position of a Saint. Cf. above, under *citta-utpāda—prathama-pramūditā-bhūmi-praveśa-prayoga-mārga.*

5 I.e. the Path of Accumulating Merit (*saṃbhāra-mārga=tshogs-lam*). Cf. "The Doctrine of Prajñā-pāramitā etc.", p. 33. sqq.

6 *adhimukti-caryā-bhūmi=mos-pas spyod-paḥi sa* is a synonym of the Path of Training. Cf. above and "Doctrine of Pr. pār.," p 37.

trated Contemplation (or that part of it which is included in the 3 last Stages of the Bodhisattva).[1] This is the point of view of the Saint Asaṅga.

[Abhis. ālokā, MS. 63b. 5—64a. 1.][2]

तत्र संनाहप्रस्थानप्रतिपत्ती यथासंख्यं पारंपर्येण साक्षात्प्रयोगस्वभावे संभाराधिमुक्तिचर्याभूमिसंगृहीते। संभारप्रतिपत्तिर्दयामारभ्य धारणी-पर्यन्तेन साक्षात्प्रयोगमार्गस्वभावाधिमात्राग्रधर्मसंगृहीता। प्रथमप्रमुदिता-भूमिस्वभावा संभारप्रतिपत्तिर्दर्शनमार्गात्मिका। द्वितीयादिभूमिस्वरूपा भावनामार्गस्वभावा। प्रतिपन्नात्मिका च संभारप्रतिपत्तिरुभयमार्गगोचरा। निर्याणप्रतिपत्तिर्भावनामार्गाधिष्ठाना। इत्यार्यासङ्गः।

As regards the intuition of the Cosmical Body, the Activity of the Bodhisattva is not associated with it, since this last intuition is the ultimate result, where there is no action anymore.

[Abhis. ālokā, Ms. 63b. 4-5.]

न धर्मकायाभिसमये फलत्वेन तत्र क्रियासंभवात्।

[Tg. MDO. VI.[3] 63a. 1] *chos-kyi-sku*ḥ*i mṅon-par-rtogs-pa-la ni ma-yin-te* ḥ*bras-bu-ñid-yin-pas de-la bya-ba yod mi-srid-do.*

1 Rnam-bśad, 120a. 5.—*dag-pa sa-gsum-gyi sgrub-pa ṅes-*ḥ*byuṅ-sgrub-par.........dag-pa sa gsum*, "the 3 pure Stages" are the last 3 Stages of the Bodhisattva. Cf. "Doctrine of Pr. pār.", p. 57.

2 For the Tib. version cf. Appendix. Cf. also "Doctrine of Pr. pār.", p. 87, note 3.

3 Tib. text of the Abhis. ālokā.